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SCRIPTURE CRITICISM.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

Matt. x. 32.

THERE is no less an authority than that of Bishop Pearson for applying this text to that profession of the faith which is made at each recital of the Creed.

"From the same God, and by the same means by which we have received the object of our faith, we have also received an express command to make a confession of the same*. 'Be ready,' saith St. Peter, 'always to give an answer to every man that asketh you a reason of the hope that is in you.' And there can be no reason of hope but what is grounded on faith, nor can there be answer given unto that without an acknowledgment of this. Secondly, 'tis true indeed, the great promises of the Gospel are made unto faith, and glorious things are spoken of it; but the same promises are made to the *Confession of Faith* †, together with it, and we know who it is that said ‡, 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.'" *Exposition of the Creed, Ed. 1676. p. 13.*

And having shewn the other objects and advantages of the practice, the Bishop concludes with saying,

"Such a necessity there is of confession of faith: in respect of God who commanded it and is glorified in it: in respect of ourselves who shall be rewarded for it, and in respect of our brethren who are edified and confirmed by it."

* 1 Pet. xiii. 15. † Rom. x. 10.

‡ Matt. x. 32.

In fact it is plain, both from precept and example that a profession of faith was required by Christ and his Apostles, and on this point at least Scripture authority is conclusive. But it has often been contended, that the authority which warrants the demand of a profession does not extend to *our* profession; that we are strictly bound down by the precedents recorded in Holy Writ, and that as St. Peter required his hearers to be baptized in the name of Jesus Christ, as the Eunuch "answered and said, I believe that Jesus Christ is the Son of God," and as St. Paul and Silas said to the keeper of the prison of Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," so ought we to admit every one into the communion of the Church, by whom such a declaration shall be made, and that even the candidate for holy orders cannot justly be required to subscribe to a more explicit rule of faith. There was a party at no distant period within the pale of the Establishment by whom this opinion was warmly espoused: its numbers and influence have now become inconsiderable, yet the arguments which it employed are not entirely exploded, but are used conscientiously by the dissenter, and insidiously by the infidel, to undermine what they cannot overthrow. As the necessity of creeds and subscriptions is a point upon which our Church at the present day may be almost called unanimous, it may be advisable to avail

ourselves of this opportunity to silence, or, if possible, to convince "those who are without." They often triumph, however unjustly, at the divisions among brethren; let it be seen whether they will hear us more favourably, when all our sentiments accord.

If a form of confession had been drawn up by our Saviour or his inspired servants, we should clearly have been bound to use it without any alteration. Thus the sacramental words in baptism are scrupulously observed by the Church, though we do not thereby satisfy those who object to human creeds. But as no prescribed form for a profession of faith can be found, as the duty is only required in general terms, the form is immaterial provided the duty be discharged. Let it be observed then that "Whosoever shall confess me," "if thou shalt confess with thy mouth the Lord Jesus," "with the mouth confession is made unto salvation," &c. &c. are all imperfect or elliptical forms of speech. The sense is not complete, unless we understand the words confess and confession to imply an acknowledgment that Jesus really was what he declared himself to be; and this fact once admitted, it follows that those confessions, and those only, are valid, by which the truth of our Lord's pretensions is unequivocally declared. Apply this rule to the scriptural examples of profession of faith, and it will be evident, that they imply an unfeigned assent to all the doctrines of the Gospel. Those that listened to St. Peter's discourse on the day of Pentecost, and were baptized in the name of Jesus Christ, "continued steadfastly in the Apostles' doctrine and fellowship;" and it is but reasonable to suppose that the Apostles were convinced this would be the case, before the rite of baptism was administered. Philip had begun at Isaiah's prophecy, and preached Jesus to the eunuch, before the latter answered and said, "I believe that Jesus Christ is the

Son of God." Nor will it be easy to persuade us that this declaration did not include an assent to all that the Apostle had taught. St. Paul also, at Philippi, not only said to the keeper of the prison, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," but "they (viz. Paul and Silas) spake unto him the word of the Lord, and to all that were in his house;" and, *after this*, "he was baptized, he and all his, straightway." The same circumstances undoubtedly occurred whenever the Apostles baptized: their word was received as the word of messengers from God, the truth of their declaration was admitted by the new disciples; and in the same sense in which St. Paul preached "the mystery of God, and of the Father, and of Christ*," his converts had "received Christ Jesus the Lord†;" and as St. Paul declared, in immediate connection with these words, that "In him (viz. in Christ) dwelleth all the fulness of the Godhead bodily‡," so must this truth have been perceived and confessed by "the faithful brethren in Christ."

But St. Paul, in the same chapter says, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ," v. 8; and can it be believed that he who warned them after baptism against this spoiling, would not have also given a similar warning before it, if he had any reason to fear that they were deceived; or that he would have permitted them to be numbered with the true disciples, unless he had "beheld their order and the steadfastness of their faith in Christ§." This would most assuredly have been required by the Apostle; it was required by his successors the primitive Bishops and Fathers as soon as error and

* Coloss. ii. 2. † Col. ii. 6.
‡ Col. ii. 9. § Col. ii. 5.

heresy prevailed; it has ever been required among their regular descendants; and the necessity for it will continue till the world is at an end.

When the phrase in which the primitive disciples confessed our Lord, was understood in an heretical sense, some words were necessarily added to clear up the meaning; and as each succeeding creed was misunderstood or misrepresented, fresh clauses were subjoined, either limiting or explanatory. That this was the real origin of our various creeds has been made abundantly plain by the labours of the learned. Bishop Bull, in his "*Judicium Ecclesiæ Catholicæ trium primorum seculorum de necessitate credendi quod Dominus noster Jesus Christus sit vere Deus*," gives a succinct and satisfactory account of the creeds of the primitive Church; in which he shews that even the earliest and shortest of them all, "I believe in God, the Father, the Son, and the Holy Ghost," contains an indisputable recognition of the Trinity; that this recognition was made more plainly as the necessity for it increased; and that while the Latin Church, in which the God-denying heresy did not much prevail, was satisfied for a considerable period with the Apostles Creed alone, the Eastern Churches which were overrun with all manner of error, used a form from a very early date, nearly resembling that adopted afterwards at Nice. The Bishop shews also, most conclusively, that the doctrines of all our creeds are substantially the same; and that the more full and particular are only designed to meet the subtleties and evasions of those who endeavoured to misrepresent the sense of the primitive Church, as they had already misrepresented the words of inspiration. Thus the Apostles Creed was claimed by the author, to whom Bishop Bull replies as supporting the Socinian doctrine of the mere humanity of Christ; and though it is not easy to

believe that such an opinion was really entertained, the Church may well be praised for putting an end to the controversy by adopting another form of confession, which it was impossible to misunderstand. The view of the subject commonly taken by our eminent divines, may be further gathered from the introduction to Dr. Barrow's Exposition on the Creed; and from the Notes to Dr. Mant's Edition of the Book of Common Prayer. The eleventh chapter of Walchius's "*Bibliotheca Patristica*" contains a summary of all that is contained in the writings of the Fathers on the subject.

Are we required then, out of regard to the tender consciences of those by whom the Catholic Faith is not embraced, to admit that as a valid confession of Jesus Christ, which leaves all men to think as they please respecting his Divinity? Having received no express form from the inspired disciples, of which the existence of so many different creeds is a satisfactory proof, are we at liberty to accept a profession of faith which may be so understood as to imply no assent to the doctrines of the Gospel? It has been argued, that mutual good-will and peace will be promoted, by extending the bounds of Church-communion; that at all events it would suffice to punish the maintainers of heretical doctrines upon their publication; and that it is not advantageous to prevent their publication by imposing a subscription to human articles and creeds. But an answer may readily be given to both these arguments, by asking, in the first place, whether contention and strife have been more or less frequent since the adoption of the Nicene and Athanasian Creeds; and by observing in the second, that the power of punishing the preachers of heresy, which has been compared to the present system of regulating the press, might turn out as ineffectual in the suppression of error, as the libel law has lately appeared in the suppression of blas-

phemy. The power which it is proposed to give might soon fall into abeyance, and no check would then remain against the wildest extravagance and absurdity. Let those who disbelieve the Trinity, be obliged to say so openly; and little fears need be apprehended from their attempts. They are known, and may be answered; their real attachment to revealed religion can be scanned, and their numbers can be easily ascertained. But if they had permission to mingle promiscuously among our orthodox teachers, they might sap the foundation, without attacking the superstructure, they might represent themselves as the most enlightened, the most pious, the most esteemed, and perhaps even the most powerful party in the Church. till Christianity, under their protection, dwindled down to nothing, and the professed believer in revelation became a sceptic upon principle.

The answer which Hooker gave to those impugnors of our Liturgy who contended that the Athanasian Creed, and the "Gloria Patri," having been introduced to rid the Church of Arianism, might safely be withdrawn now that the work was done, may be given also by us as a reason for confessing Jesus Christ in the manner which we continue still to do.

"For albeit conflict with Arians brought before the occasion of writing that creed which long after was made a part of the Church Liturgy; as hymns and sentences of glory were a part thereof before; yet cause sufficient there is why both should remain in use, the one as a most divine explication of the chief articles of our Christian belief, the other as an heavenly acclamation of joyful applause to his praises in whom we believe; neither one nor the other unworthy to be heard sounding as they are in the Church of Christ, whether Arianism live or die. Against which poison likewise, if we think that the Church at this day needeth not those ancient preservatives which ages before us were so glad to use, we deceive ourselves greatly. The weeds of heresy being grown unto such ripeness as that was, do, even in

the very cutting down, scatter oftentimes those seeds, which for a while lie unseen and buried in the earth, but afterward freshly spring up again, no less pernicious than at first." *Eccles. Pol. Book 5. § 42.*

NEW TRANSLATION OF TITUS,
chap. ii. verse 15.

To the Editor of the Remembrancer.

Sir,

THOUGH by no means friendly to unnecessary alterations in the authorized translation of the Bible; yet I am induced to submit to the public, through your pages, a passage which appears to have been misunderstood, not only by our own translators, but by most other versionists and commentators. I fully subscribe to the following observations of the Dean of Winchester: "With regard to the New Testament, I am sure we may confidently affirm that the mistakes and inaccuracies which are said to exist in the received version, have scarcely been able to produce a *single error* by which any *material fact or doctrine* is affected. Add to this, that the grandeur, dignity, and simplicity of it, is confessed even by those who wish eagerly to promote a revision, and by the most eminent critics, and masters of style, it is allowed to exhibit a more perfect specimen of the *integrity* of the English language, than any other writing which that language can boast." Still however, a new translation of any passage, if proposed with modesty, should be received with candour; for all endeavours to illustrate or make known the sacred text, must be ultimately serviceable to the cause of Christianity.

It is strange that the passage to which I allude should have been misconstrued, as it is not argumentative or doctrinal, but preceptive. It occurs in Titus ii. 15, and stands thus in the original: Ταῦτα λέγει, καὶ παρακαλεῖ, καὶ ὑποχρεῖ, καὶ τὰς αἰσθητικὰς ἐπιταγὰς. It is thus rendered in our

translation: "These things speak, and exhort, and rebuke, with all authority" I shall not needlessly lengthen my criticism by referring to various commentators and lexicographers, who all seem to sanction this interpretation, but shall briefly state the reasons which lead me to think the interpretation erroneous.

I. As St. Paul had given to Titus various directions concerning his ministerial office, and particularly respecting the topics of his preaching, he in this place brings his injunctions to a point. *Ταῦτα λάλει.* "Let these topics on which I have briefly touched, form the subject matter of your discourses." But our version, as well as the original, by its punctuation seems to connect the pronoun *ταῦτα* with each of the three following verbs, *λάλει, παρακάλει* and *ἐλεγχει*. The following punctuation of the sentence would go a great way in determining its true meaning. *Ταῦτα λάλει καὶ παρακάλει, καὶ ἐλεγχει, μετὰ πάσης ἐπιταγῆς.*

II. On the word *παρακάλει*, it will be unnecessary to dwell, because it is adequately rendered by "exhort," or persuade. But the other duty, which the Apostle enforces in the word *ἐλεγχει*, is not fully expressed by the English, "rebuke." In profane writers, as well as in other passages of the New Testament, it implies not simply reprehension, but rather conviction, demonstration, proof. St. Paul therefore, very suitably admonishes Titus, to make use in his discourses, both of persuasion and conviction, to appeal not only to the passions, but to the understanding.

III. It is yet more extraordinary, that any translator should have rendered the phrase *μετὰ πάσης ἐπιταγῆς* "with all authority," intending by "all," I suppose, plenary authority. Not only is the adjective *πας*, when in the singular, to be understood distributively, "every," and not collectively, "all;" but *ἐπιταγή* in the Greek language, never signifies "authority." It never signifies

power in the abstract, but a specific act of power. Power or authority in the New Testament is expressed by the word *ἐξουσία*. *Επιταγή*, wherever it occurs implies a command, an injunction, and no reason can be assigned why it should not have this meaning here.

The whole passage should be rendered thus: "These things speak; and persuade, and convince, with every injunction." i. e. to every injunction add persuasion and argument.

I am, Sir, &c. &c.

ONESIMUS.

BIBLICAL ILLUSTRATIONS.

(continued.)

"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest,"

Leviticus xxiii. 10.

MANY authors have noticed the striking similarity between the customs of the Jews and those of the North Americans. Bossu relates the following *: About the harvest time the Natches Indians celebrate a great feast. They begin with blacking their faces, and did not eat till three hours after noon, having previously purified themselves in the baths. The oldest man in the nation then offered to their deity the first fruits of their crops.

"And if a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him: breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish, so shall it be done unto him."

Leviticus xxiv. 19, 20.

The opinion that it is every man's right and duty to do himself justice and to revenge his own injuries is by no means eradicated from among the Afghans, a people of India, to the southward of Cashmere, and

* Travels in North America, Vol. I. p. 38.

supposed to be descended from the Jews *, and the right of society even to restrain the reasonable passions of individuals, and to take the redress of wrongs and the punishment of crimes into its own hands is still very imperfectly understood; or if it is understood is seldom present to the thoughts of the people; for although in most parts of their country justice might now be obtained by other means, and though private revenge is every where preached against by the moollahs (priests) and forbidden by the government, yet it is still lawful, and even honourable in the eyes of the people, to seek that mode of redress. The injured party is considered to be entitled to strict retaliation on the aggressor; an eye for an eye, a tooth for a tooth, and so on. If the offender be out of his power he may wreak his vengeance on a relation, and, in some cases, on any man in the tribe. If no opportunity of exercising this right occur, he may defer his revenge for years; but it is disgraceful to neglect or abandon it entirely, and it is incumbent on his relations, and sometimes on his tribe, to assist him in his retaliation †.

The Aborigines of the Canary Islands stoned those who were worthy of death, but for crimes of a minor description they used the *lex talionis*—eye for eye—tooth for tooth, &c. ‡

In the ancient institutes of Menes, the great Hindoo code, supposed to have been written 900 years before Christ, it is affirmed, that with whatever limb an offence is committed that limb shall the king amputate for the prevention of similar crimes §.

Lerius tells us, that if a Brazilian wounds another, he is wounded in the same part of the body with

equal punishment, limb for limb, or life for life, according to the Mosaic law; which, within our memory, these Indian nations observed so eagerly, that if a boy shooting at birds accidentally wounded another (though out of sight) with his arrow ever so slightly, he, or any of his family, wounded him in the same manner, which is a very striking analogy with the Jewish retaliation ¶.

“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it.”

Leviticus xxvi. 1.

Anciently the Gentiles expressed some of their gods either by columns fashioned like cones, or else by quadrilateral obelisks, in the Egyptian manner; now such obelisks are but lesser models of the pyramids, as the pyramids are but greater kinds of obelisks. The first institution of them, according to Pliny †, was by Metres, an Egyptian king, whom Isidore ‡ terms Mesphres, both of them affirming him to have consecrated them to the deity of the sun. Which deity Diodorus Siculus § relates the Egyptians to have worshipped under the name of Osiris. Hence the Phenicians, next neighbours to the Egyptians, worshipped the sun in the similitude of a cone, the pyramid or cone being a fanciful allusion to the solar ray. Herodian || says they worshipped the sun in a spacious and magnificent temple, where he was represented by a certain great stone, circular below and ending with a sharpness above in the figure of a cone, of black colour. They report it to have fallen from heaven. This idolatry was afterwards communicated to the Grecians and other nations, and from these

* Asiatic Researches, Vol. II. p. 69.

† Elphin stone's Caubul, p. 166.

‡ Glasco's Canary Isles, p. 71.

§ Maurice's Ind. Antiq. Vol. VII. p. 327.

* Adair's North American Indians, p. 216.

† Pliny, lib. 6. ch. viii.

‡ Isid. lib. 18. ch. xxxi.

§ Diod. lib. 1.

|| Herod. lib. 5.

what at the first institution was proper to the sun, came, by superstition, to be applied to their other gods. Thus, Tacitus* says, at Cyprus, in the temple of Venus, at Paphos, the image of the goddess is not of human shape, but a circular figure tapering gradually from a broad cone to a point. The reason of which is unknown. In like manner we find in Clemens Alexandrinus† that Callithoe, the priestess of Juno, decked the column of the goddess with crowns and garlands, that is, says Joseph Scaliger, the image of the goddess, for at that time the statues of the gods were pyramidal columns, or obelisks; and Apollo was nothing more with the Grecians than a column ending in a point, according to Suidas. Pausanias‡ informs us, that in the ancient Gymnasium at Megara there was a stone in the shape of a pyramid of no great magnitude, called Apollo Carynus; and again, in his account of Sicily he describes certain rude images of Jupiter Milichius and Diana Patroa. That of Milichius is in the form of a pyramid, and that of Patroa a column. He conceives this manner of representing the gods to have been the first and most ancient among the Grecians; but Clemens Alexandrinus gives it a much higher origin, imagining it to have been the first kind of idolatry in the world§.

Instead of a statue the Arabians of Petra worshipped a black square pillar of stone, without any figure or representation. It was the same deity adored by the Germans and Cettæ, called Theutates, whose sacrifices were very cruel. It may be here observed, that the great altar in the remains of Stone Henge is a black stone of a very different

description from all the rest*. The idol in the celebrated temple of Jaggernaut is an irregular pyramidal black stone†. In the temple of Sumnaut there was also an idol composed of one entire stone fifty cubits in height, forty-seven of which were buried in the ground; and on that spot, according to the Brahmins, he had been worshipped between 4 and 5000 years, a period beyond which, it is remarkable, they never venture to ascend, for it is a period at which their Cali, or present age, commences; it is, in short, the period of that flood, beyond which, Mr. Bryant judiciously observes, human records cannot ascend.

In the coast of Canara‡ several thousands of people assemble in the middle of a grove around a shapeless black stone of 3 or 400 cwt. besmeared with red lead mixed with oil, to serve for a mouth, eyes, or ears, with a vase of incense burning before it, and a young virgin of ten years of age to attend and cherish the flame.

To the Editor of the Remembrancer.

Sir,

I HAVE been a wanderer for a large portion of my life; and for a few months past I have been moving from place to place in the ancient kingdom of Scotland. It was only the other day, that in the house of an Episcopal Clergyman, I caught a glimpse of your Remembrancer for the first time. The object and the plan please me exceedingly. I heartily hope you will succeed, and it will afford me much pleasure, if, amidst my wanderings and my idleness, I can occasionally pick up

* Tacit. lib. 2. Hist.

† Clem. Alex. lib. 1.

‡ Pausanias, lib. 1. c. 44. lib. 2. c. 9.

§ See Greave's Pyramidographia.

Churchill's Voyages, Vol. II. p. 713.

* Maurice's Indian Antiq. Vol. VI. p. 108. Bryant's Antiq. Vol. I. p. 13.

† Maurice's Ind. Antiq. Vol. III. p. 37.

‡ Hamilton's Voyage to the East Indies, Vol. I. p. 274.

something for your service. Perhaps I may pretty frequently when I turn my face southward. In the mean time I have heard and remarked some things in this country which have excited reflections that I am anxious to impart, and which I leave you at liberty to adopt or reject as you think proper. I am a Churchman by birth, education, and choice, but with feelings not of toleration only, but of the most perfect charity for those who differ from us either in doctrine or in discipline. The Church of England I consider as being, both in theory and in practice, the most tolerant Church on earth; and the best members of it are the most charitable men whom I have ever met with. They are firm in their own principles and correct in their conduct, both ecclesiastical and moral, as to laws, which they esteem obligatory on authority which is either expressly or by inference divine. But the sanction they are intimately and always persuaded is not temporal but eternal. "My kingdom is not of this world." The Church of Christ, even in time, is a spiritual dominion. She may judge those who are within, but she has no power over those who are without. Much mischief might, I think, have been prevented among Christians of different sects, had they always borne in mind the obvious distinction between the Jewish polity, which was national, and supported by temporal sanctions, and the Christian, which is unlimited as to place, and of which the sanctions are divine, whether they are supported by civil power or not. To me, who am a Churchman upon principle, the duty of conformity is quite the same, whether I live on the south side of the Tweed, or on the north. An established Church I take to be necessary in every well-regulated state: and every Church established is on that account entitled to reverence and respect as well on the part of natives as of strangers. Such reverence and re-

spect I think perfectly consistent with an exclusive attachment to another church. They are paid to the laws of the land. They do not infer submission to the system which conscience engaged on another side precludes. The necessity of an established Church is, I think, acknowledged almost universally by all reflecting and religious men; and the experiment which has been tried in America will, I am confident, confirm the conclusion among all those who are capable of comparing the state of that country with our own, and of estimating the probable consequences of a country rapidly increasing in population, without any provision being made or imagined for religious instruction and discipline; where every thing is left to the caprice of individuals; and where the government is literally of no religion. No establishment in the world, I think, has, or ever had, higher claims on the reverence and respect of all British subjects than the Church of England. Her claims on me and all who think as I do, would be good even were she not established, because her doctrine, discipline, and worship, have the sanction of my conscientious belief. But I maintain, that she is entitled to the reverence and respect of all British subjects of what persuasion soever—first, because she is the established Church of by far the largest portion of the empire—secondly, because her's is the religion of the government and of the law—thirdly, because she is the most tolerant of all churches—fourthly, because she is distinguished among all the churches of the reformation as the bulwark of that great blessing, and as, beyond all comparison, illustrious in profound learning and accurate research on all the vast and varied subjects which theology involves—and lastly, in that her legitimate dominion has never been interrupted, except during the short and feverish period of the grand rebellion. In the country in which

I am now a passenger, literally without a home, I am quite disposed to reverence and respect the established Church so very different from our own; though I frequently hear claims on the part of the Clergy and people here, which I cannot allow, and to which, I am confident, that their Church is not entitled. From the restoration to the revolution the established Church of the three kingdoms was the same; and it seems now perfectly clear, that if the Bishops and Clergy of Scotland would have renounced their political predilections there would have been no change. The change, however, was made, and Presbytery became the established religion of Scotland, and within the dominion of Scotland it is justly entitled to all the honour and pre-eminence of the established religion; but it has no claim beyond the circuit of that narrow country. I maintain that notwithstanding the exception of Scotland, which exhibits something of anomaly in the now united kingdom, the establishment entitled to pre-eminence as that of the empire at large, is the Church of England. Within the circuit of Scotland let Presbytery have her rank and her rights of establishment. They are not, so far as I can see, in the slightest danger from episcopal encroachments, though the Episcopalians seem to excite more envy and alarm, I am confident very unjustly, than all the other sects put together. Sir Harry Moncrieffe Wellwood, in his life of Dr. Erskine, condescends to express alarm and indignation because they call themselves a church, though it would probably be difficult for this reverend, learned, and not very liberal baronet to make any essential difference between church and communion, as applied to any regular society of Christians. I have been often warned too both by clergy and laity of the established Church to beware of these Scottish Episcopalians; and assured that they were

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little better than Papists in disguise: if they are, the disguise is so compleat that I have never been able to penetrate it. I have always found, on enquiry, my informers ignorant and prejudiced, the accusations false, their prejudices groundless. When any of our less regular cycled Evangelical Clergy favour Scotland with their presence, the most determined opponents of the native Episcopalians and of the Church of England, crowd around them, and raise them to something like an equality with the most orthodox of their own race; a very certain proof, in my opinion, that such Evangelical Clergymen are not real friends, nor so esteemed by their followers of their own Church.

Amidst the envy and alarm which I find very general in Scotland, in reference to the native Episcopalians, the most quiet and respectable body of Dissenters I have ever met with in any country, I have remarked a very strong inclination to claim the extension of Presbytery, even beyond the bounds of the kingdom to which, by law, it is strictly limited as an establishment. This I conceive to be an encroachment on the rights of the predominant establishment of the united kingdom; yet as the cry was loud, bold, and incessant, previous to the renewal of the Indian charter, it was successful, and a Presbyterian establishment was sent out to Calcutta, Madras, and Bombay. Whether this was wise policy time will shew. Two religious establishments in any one country are little likely to do good; for such is the nature of man and of religious feeling, that they will never harmonize; and especially is this difference likely to be injurious in such a country as India. At all events the grant to the Scotch Church was a boon to which she was by no means entitled of right, and for which she and her Indian ministers were bound to be quiet and grateful. Yet do I hear on every hand nothing but complaints

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against the Bishop of Calcutta, and commendations of Dr. Bryce. I think all cool and candid men must acknowledge that modesty particularly became Dr. Bryce and his partizans, and that nothing but absolute necessity should have placed him in querulous opposition to the Bishop. It seems obvious to me, on the contrary, that the Doctor has ostensibly placed himself in determined opposition, and that his partizans are resolved to find every thing wrong on the part of the Bishop, though I have never heard that he has given even the slightest ground for complaint. One great complaint which I have heard repeated even to satiety, respects the matter of marriage; but surely the Bishop conferred a favour on Dr. Bryce, by warning him that his marriages were not legal, since such was found, on reference, to be the fact. The law is now altered, and I have no objection; but surely, in the intimation which led to the new act, there was nothing either hostile or injurious. What I complain of is the spirit of encroachment on what has been hitherto justly considered as the province of our Church, as the predominant establishment of the empire; and that the concessions which have been made, with what appears to me so much liberality, are made the means of further encroachment. I have heard it of late asked repeatedly why the Presbyterian Clergy are not admitted into the navy as chaplains on an equal footing with our own? It will require but a few steps more, I think, to determine, that they shall supersede us altogether. I earnestly hope that these complaints, and the partial concessions which have followed in consequence, will induce us at length to stand up for our own rights, and to take care of ourselves. I have no hostile feeling towards the Church of Scotland; She is entitled to the rank and rights of an establishment at home, and her system to perfect toleration

abroad and among us; but as certainly is she entitled to nothing more. It will not be wise in her to urge it, nor in us to yield to it. I know not whether these hasty remarks are worthy of your notice; but I will soon address you again on other subjects not less interesting, and I hope with more leisure.

VIATOR.

Aberdeen, Easter Eve, 1819.

ON PRIVATE BAPTISM AT NORWICH.

To the Editor of the Remembrancer.

Sir,

HOWEVER unpleasant may be the task of pointing out errors among my clerical brethren, the cause of truth and propriety must be the first object of every true friend of the Church. Impressed with this conviction, and observing that the irregularities at Colchester, on which Mr. Burrow has animadverted, are quoted in your review of his publication, I beg to draw your attention to some proceedings of a similar description which have very recently come to my knowledge. I claim the liberality of the clergymen to whom I refer for a candid construction of the motives which induce me to bring their conduct before the tribunal of the public. If their Archdeacon's report of their proceedings to their Diocesan, which drew forth his Lordship's pointed censure, at his visitation, had been followed by uniform and permanent change, rather than by a return to their irregular practices, and by attempts to prevail upon the younger clergy to follow their example, their errors would not require the present animadversions.

In several parishes within the city of Norwich, Public Baptism has been almost wholly superseded by a custom of privately baptizing children in the vestry-room of the

church. In one parish, during the last year, thirty-eight children were baptized in this manner, whilst two only were received into the church. Instances are known of children being *named* in vestry-rooms, and no previous enquiry made as to the parish in which they were born.

I have been credibly informed, that in the parishes where the clergymen do not think themselves authorized to administer Baptism in this manner, their less scrupulous brethren accuse them of being *too particular*.

These are facts which appear to me to be beyond any explanation or defence; but I understand it has been argued at Norwich, that unless this irregular mode be complied with, children would be taken to Dissenters for the purpose of being baptized. I put it to the heart and conscience of every clergyman who has adopted this proceeding, and ask if he is willing to rest his conduct on such a defence as this? If any of his parishioners conscientiously believe that it is indifferent by whom Baptism is administered; whether by the regularly-commissioned clergyman, or by the Dissenting teacher, let such persons take their children to the conventicle; but is this indifference to be encouraged by him who has solemnly promised to observe the rites of the Church? Is he to render nugatory, and absolutely unmeaning, the subsequent right of confirmation, by sending to the hands of the Bishop persons to be confirmed in a faith which they never professed, either by themselves or their sureties, and to renew vows which were never made? Will not a Clergyman, who does this, raise a just suspicion that some secret motive lurks behind? Has he no reserve as to the solemn declarations which follow the act of baptizing? Does he hesitate to proclaim the regenerating effects of the Cristian Sacrament? And does he consider the whole as merely an empty form

necessary to precede a registry of the infant's name?

I am desirous not to trespass too far upon your attention; but the subject is highly important, however briefly I notice it. I leave it in your hands for further notice, as you may think necessary; in the mean time, I earnestly intreat my clerical brethren at Norwich to reconsider the irregularity to which I have referred; to respect the episcopal admonition which they have received, and to weigh well the consequences of departing from the authorized practice of our truly Apostolical Church, on a point so awful and momentous.

L.

The author of this letter is well known to us, and we can depend upon the truth of the facts referred to in his communication.

Dissenter's Opinion respecting General Education.

To the Editor of the Remembrancer.

Sir,

PERMIT, me to trouble you with the following extracts from the Third Report of the Select Committee of the House of Commons on the Education of the Lower Orders, and from the Appendix to that Report.

"Your Committee forbear to inquire minutely in what manner this system ought to be connected with the Church Establishment. That such a connection ought to be formed appears manifest; it is dictated by a regard to the prosperity and stability of both systems, and in Scotland the two are mutually connected together. But a difficulty arises in England, which is not to be found there. The great body of the Dissenters from the Scottish Church differ little, if at all, in doctrine from the Establishment; they are separated only by certain opinions of a political rather than a religious nature, respecting the right of patronage, and by some shades of distinction as to Church discipline; so that they may conscientiously send their children to

parish schools connected with the Establishment, and teaching its Catechism. In England the case is widely different; and it appears to your Committee essentially necessary that this circumstance be carefully considered in the devising arrangements of the system.

"To place the choice of the school-master in the parish vestry, subject to the approbation of the parson and the visitation of the Diocesan, but to provide that the children of sectarians shall not be compelled to learn any Catechism or attend any Church, other than those of their parents, seems to your Committee the safest path by which the Legislature can hope to obtain the desirable objects of security to the Establishment on the one hand, and justice to the Dissenters on the other." Third Report, &c. p. 57.

There is no apparent intention of carrying this plan into effect; Parliament of course will not interfere with the regulations of our various charity schools while they are entirely supported by voluntary contributions; and it will be time enough to discuss the conditions with which a grant of public money should be accompanied when there is a probability of such a grant being proposed. It seems important however to enquire, even in the present stage of the proceedings, whether the course recommended by the Committee will give satisfaction to the Dissenters; and the following extract from the evidence of a gentleman intimately concerned in the management of the British and Foreign School Society, may tend to throw some light upon the subject.

"(Wm. Allen, Esq. called in and examined.)" Suppose a school were established, by whatever authority, in which no Catechism is allowed to be taught, and no religious observances are exacted in the school, but that it were only required of the parents to teach them the Catechism, and carry them to Church or chapel, according to their several modes of belief, do you apprehend that any conscientious Dissenter would be prevented from sending his children to such a school, by the circumstance of the school-master being chosen in any particular way? If the school was *really* conducted upon liberal principles, by a

competent master, I think that *few* of the parents would trouble themselves about it.

Would it make any difference to such Dissenter that the school-master was chosen by the parish vestry, and under the jurisdiction generally of the Bishop of the Diocese?—That would depend upon circumstances.

Suppose the jurisdiction of the Bishop were expressly confined to the morals and the scholastic conduct of the school-master, and that he had no power whatever of interfering in religious matters?—In this case there would be *less* danger; but I conceive, that it would still give power to any one who might happen to be unfriendly to *universal education*, to embarrass the plan.

In what way could it possibly operate, if the Bishop were prevented from interfering in any thing respecting religion?—It is well known, that if it is thought desirable, for any particular purpose, to prevent the election of any certain person to an office or station, that means may be found to do it by the person who has the supreme control.

Do you imagine, then, that the choice of one person for a school-master, capable of teaching reading and writing, in preference to the choice of another person capable of teaching, would prevent Dissenters from sending their children to the school; it being admitted that the man chosen is unexceptionable in all respects, and is restrained from interfering in the smallest degree with religious faith or discipline? I do not think that it would deter Dissenters in general from sending their children; but it sometimes might prevent the election of a *person eminently qualified* to fill the station.

Is the mere teaching a person to read and write, a matter of such extreme difficulty, that it signifies whether you have a person eminently qualified, or only completely qualified?—A person may be well qualified to teach reading and writing, and yet be incapable of managing a school upon the economical plan of the new system of education, which is the only means of instructing the great mass of the people, except at an enormous expense, which would amount to a prohibition; besides this, the success of every school will depend upon the command which the teacher has of his passions, upon his moral character and natural temper.

Has a Dissenter any interest whatever in the choice of a person, except that he be of sound morals, capable of teaching, and above all things restrained preemp-

torily from interfering in religious matters?—The great object certainly is to acquire a *competent portion of human learning*; and provided there be no interference whatever in matters of religion, the person best qualified, in the manner stated in my last answer, ought to be chosen without reference to any thing else.

It is admitted, that the best qualified person ought to be chosen; but the question is, whether the Dissenter has any reason for not sending his child to the person's school who is not the best qualified, merely on that account, he being nevertheless sufficiently qualified, and there being no other school to which he may be sent?—Upon the subject as now stated, a question can hardly exist; but still it seems necessary to guard as effectually as possible against all interference in matters of religion.

State to the Committee what objections occur to you, or what remarks generally occur to you, upon the following passage in the Report: 'To place the choice of the school-master in the parish vestry, subject to the approbation of the Parson and the visitation of the Diocesan; but to provide that the children of Sectarians shall not be compelled to learn any Catechism, or attend any Church other than those of their parents, seems to your Committee the safest path by which the Legislature can hope to obtain the desirable objects of security to the Establishment on the one hand, and justice to Dissenters on the other?'—My apprehension is, that those persons who are inimical to the education of the poor upon any liberal plan, having the power, might exert an unpropitious influence in the choice of the school-master; they might withhold their assent until a master or mistress was proposed, who had been educated by that institution whose principles are exclusive; and upon the supposition that there is to be no interference upon the subject of religion, I see no reason why those benevolent persons of all religious societies, who would provide the funds for the support of these schools, should be controlled in the choice of their officer upon this occasion, any more than when they unite for the support of a dispensary; it would appear to me just as reasonable to require the assent of the vestry, &c. to the appointment of a physician or apothecary.

Do you apprehend that the consequence of this would be, that unfit school-masters would be appointed? I think it is very probable, that the most proper persons would not always be chosen.

As it is a matter of no very great dif-

ficulty to teach reading and writing, do you think there is any reasonable ground for the apprehension, that persons would be chosen who could not teach to read and write?—I think that could very rarely occur.

Does not the National Society consist generally, both in its central body and in its auxiliary branches, of persons of the same descriptions, as those referred to in the passage of the Report?—Certainly.

Do you know of any one instance in which that Society, or any of its branches has chosen a school-master who is unfit to teach?—I have no reason to suspect them of any such thing; but I have scarce made inquiry with reference to this question.

Are you aware, that in all the schools which are endowed at the present time, the school-master must by law be licensed by the Bishop?—I was not, till I was informed so by the Committee.

Can you state to the Committee, whether at present any efforts are made by the parish officers and others connected with the Establishments, in favour of the National Schools, and to thwart the British and Foreign Schools?—I am in the habit of receiving letters on the subject of school concerns from all parts of the country, and I have been informed, in two instances at least, that the churchwardens or other parish officers have threatened the parents of children, who were in the practice of sending them to the British and Foreign School, with pecuniary consequences relative to their parish allowance, if they did not withdraw their children, and send them to the National Schools." Third Report, &c. Minutes of Evidence, p. 62.

The first thing which occurred to me upon reading this passage was, that it ought to have been noticed by the Committee in their Report, as it plainly shews that Mr. Allen does not approve of their plan. Upon examination however it appeared that this censure was groundless, as the Report had been presented to the House before the evidence was given. The Report was presented and ordered to be printed upon the 3d of June, and Mr. Allen appeared before the Committee upon the 8th of the same month. This circumstance certainly acquits them of all disrespect to Mr. Allen; though it may be worth while to enquire of

their printer and publisher why he placed that evidence at the very beginning of the Appendix, which ought, according to common custom, to have brought up the rear; or which, to speak more accurately, ought not to have appeared at all in connection with a Report which had been previously presented? Why should evidence delivered upon the 3th of June have precedence of all that had been taken since the 20th of May? The only answer to these questions, which I have been able to discover, is that Mr. Allen's examination really bears upon the subject into which the Committee professed to inquire; and that it is therefore rightly placed before the evidence of other witnesses which has not the same recommendation. This seems to account satisfactorily for the arrangement adopted by the publisher; if the Committee thought fit to report first and to inquire afterwards, to put the cart before the horse was merely to follow their example.

I have made these remarks upon the chronological part of the question, because I think it throws a light upon the statements of Mr. Allen. They were made *in consequence* of the Report, and are intended to express his disapprobation of the doctrines which it lays down. What the Committee on the Education of the Lower Orders thought the Established Church might claim; the great promoter of the British and Foreign School Society declared, "just as reasonable as to require the assent of the vestry, &c. to the appointment of a physician or apothecary." How the Committee ventured to give an opinion to which Mr. Allen had such objections I cannot undertake to explain; but I think that they made an apology, which circumstances hardly called for when they allowed him to protest against the advice which they had solemnly given to the House of Commons,

and tacked on his disapprobation as a sort of rider to their Report.

The inference however to which the event points is far from unimportant: let the gentlemen of the Education Committee, and the gentlemen of the British and Foreign School Society settle their own disputes, before they draw up a plan for universal education. Let those who think with Mr. Allen, that "the great object certainly is to acquire a competent portion of human learning," continue to express their disapprobation of "that institution whose principles are exclusive," and which maintains the paramount importance of religious instruction: let all those by whom the Parliamentary Report has been, or shall be perused, remember that the recommendation which it contains rests solely upon the opinion of the gentlemen who composed the Committee, and that there is no evidence to shew that the recommendation which trenches so materially upon the present safe-guards of the Church, will be deemed satisfactory or sufficient by the Dissenters.

VINDEX.

First Report of the Commissioners appointed in pursuance of an Act of the 58th of his present Majesty, c. 91, intituled, An Act for appointing Commissioners to inquire concerning Charities in England, for the Education of the Poor.

THIS Report has been printed by order of the House of Commons; but as it has not yet been published for general use, our readers will probably be gratified by seeing an account of some of the cases inquired into by the Commissioners. We therefore subjoin an abstract of such as have appeared to us most important in the former part of the

volume; and the same plan will be pursued respecting the remainder in a future Number.

We have not attempted to detail the particulars of each endowment; but have confined ourselves to the original plan of the Founders, the present state of the Institution, the value of the property, and the opinion of the Commissioners upon each case.

The Commissioners first observe, that they have interpreted the section of the Act of Parliament relating to Special Visitors, according to a rule applied to a similar provision in the statute of Charitable Uses; and are of opinion that the exemption does not extend to cases in which such Visitors have the administration of any funds designed for purposes of education. The Commissioners divided themselves into three boards, one of which proceeded into Berkshire, another into Kent, and the third held their sittings at their office in Westminster. In this mode they have examined into 265 cases of charities for education, viz. twenty-nine in London and Westminster, ten in Middlesex, one in Herts, thirteen in Southwark and Surrey, ninety-six in Kent, eighty-seven in Berks, and six in Oxford. They have not considered those schools which are entirely supported by voluntary contributions, as coming under the objects of investigation prescribed by their Commissioners.

They then proceed to detail the result of their enquiries, beginning with the county of Berkshire, and arranging the foundations in alphabetical order.

ABINGDON.

John Royse founded a free grammar school in 1562, for seventy-three scholars, the mayor, bailiffs and burgesses of the borough having covenanted to build a school-house for the sum of 50*l*. and to keep it in repair; and to employ the rents, &c. of property conveyed to them by John Royse upon the school-master, and the other purposes of his indenture. The present annual value of the property thus held by the corporation is 80*l*. of which 73*l*. 11*s*. is allowed to the schoolmaster, and the remainder is spent in various petty charges. In the year 1809 the school became vacant, and was allowed to continue vacant for a twelve-months; the master's salary for that period,

and other money belonging to the school, making together 469*l*. being applied by the corporation towards the heavy expenses of repairing and improving. In this transaction the corporation appear to have departed from the terms of their covenant with John Royse; but it is maintained that this was done with the consent of the new master, who was materially benefited by the improvements. But the master was not appointed till the reduction in the salary had been determined upon; to which he is evidently incompetent to bind his successors. The master is allowed to take ten private scholars; he is also permitted by a resolution of the corporation to charge the free scholars a guinea a quarter for writing and arithmetic, Greek and Latin being taught gratuitously. The number of scholars was considerable fifty years ago, but became very small under the late master; it has not been higher than twelve under the present, and only amounted to three in November last. In explanation of which it is stated, that the poor of Abingdon have no desire to see their children instructed in the learned languages; it appears probable also that the demand of four guineas a year has contributed to the diminution of the number, and the attendance upon the school has not been as long or as regular as the statutes require.

John Kent in 1604 left a bequest, from which the sum of 5*l*. is annually paid to the master of the aforesaid school, in addition to the salary already stated.

William Bennett in 1608 bequeathed lands in trust for the purpose of putting six children to the free grammar school, clothing them, and accumulating a portion towards placing them out when they left school. The lands now produce 140*l*. a year; and that sum is expended according to the founder's direction.

Thomas Teasdale in 1609 gave land and tithes to trustees, for the purpose of paying an usher to the free school. The land is now lost, and is pronounced irrecoverable. The tithes produce 97*l*. which are paid to an usher who teaches Greek and Latin to Bennett's six boys: it appears that no such limitation was intended by the founder.

The school is entitled to seven exhibitions at Pembroke College, Oxford, the elections to be made to Bennett's scholars, if any be fit; otherwise from the school generally. It appears that boys educated elsewhere have engaged as private scholars at this school, for the purpose of qualifying themselves for the exhibitions. They have generally been successful: the master has

received twenty guineas on the admission of each boy to the school. This practice appears improper, though Bennett's scholars have seldom offered themselves as candidates, and there is no reason to believe that the master has ever solicited votes for his private pupils, or given his own vote to any other than the candidate who appeared to him most deserving.

There are also the following Institutions at Abingdon.

Mayott's School, for teaching boys reading, writing and arithmetic, and girls, reading and plain work, for apprenticing one boy annually at 10*l.* and for clothing the poor of Abingdon with the remainder of the charity funds. They now produce 45*l.* a year, of which 13*l.* pays the salary of master and mistress for ten boys and ten girls; 25*l.* is spent in clothing the children, and the remainder by expenses of collection, &c.

Provost's School, for teaching reading and writing to poor children, instructing them in Christian knowledge, and placing them out. The estates produce 45*l.* a year; eleven boys are taught and clothed, and there is a balance of nearly 100*l.* in favour of the charity.

Belcher's School, for teaching poor children to read English, and for furnishing them with Bibles. Fifteen boys are taught; the income is 14*l.*

Tomkins's School, for teaching poor children to read. The annual income is 3*l.* 10*s.* which is now paid towards the education of several poor children.

BLEWBERRY.

To this parish W. Malthus gave estates, subject to the direction of the Bishop of the diocese. Bishop Burnet, then Bishop of Sarum, directed the annual income to be spent in clothing and educating sixty poor children, in distributing money and books among the poor, and in binding out boys and girls to trades. The Bishop of Sarum, for the time being, was appointed perpetual Visitor; but was to make no new statutes, or alterations, without the consent of two or more of the trustees; the number of whom was six. By an order in chancery, dated 1730, the then Bishop, &c. were desired to review the appointments. In 1810, the rents having risen considerably, the following plan of expenditure was adopted by the Trustees. For the maintenance and education of ten poor boys at Reading (a specific part of the original endowment) 180*l.* The like

for ten boys and ten girls at Blewberry 360*l.* Receiver and treasurer 20*l.* Books, &c. 10*l.* Apprentice fees 80*l.* Fifty-five poor people 55*l.* Extras 90*l.* Total 800*l.* In 1816 this rent could no longer be obtained: 20*l.* was deducted from the sum paid to Reading; the plan of boarding the Blewberry children was abandoned; sixty of them were clothed and taught, and an allowance for loss of time, amounting to 70*l.*, was made to twenty of them. These rules are now acted upon: the master is allowed to take other scholars; there are thirty boys and thirty girls appointed by the trustees; and the numbers appear sufficient to provide education for all the poor of the parish. Great dissatisfaction exists respecting the management of this charity. It appears that the sum of 650*l.* was bid, in 1808, for a farm, which was let to another bidder for 590*l.*; and the reasons for this preference do not seem sufficient. Considerable charges are also made, in the trustee's accounts, for chaise-hire; but it is stated that larger sums have been actually expended. An enlargement of the buildings, which took place in 1801, is also objected to, but unreasonably. The plan adopted in 1810, having been found too expensive and abandoned, need not now be examined: but large discretionary powers are vested in the trustees and the Bishop, who concurred in the plan; and there is no reason to suppose that the trustees have been actuated, in this, or any other instance, by other motives than that of conducting the charity for the benefit of the objects of it.

HURST.

Land amounting in the whole to thirteen acres was given to trustees by lady Dorothy Harrison, in trust, to apprentice one boy annually, to teach six poor boys to read and write, supply them with Bibles, and divide a sum of money among five widows. The trustees, in 1798, conveyed these premises to lord Braybrooke, in exchange for 90*l.* the value of the timber, and a rent charge of 18*l.* There is no reason to doubt the fairness of the bargain; but it appears that the trustees had no power to make the exchange; and a rent charge is obviously liable to important objections. The funds are properly applied.

NEWBERRY.

The corporation school, endowed out of a bequest of John Kendrick, for setting the poor to work, &c. according to the discretion of the mayor, aldermen, and burgesses, is now supported by the rent

of a wharf, let to the Kennett Navigation Company for 106*l.* per annum, the lessors paying rates and taxes; and sundry small rent charges which are not regularly paid. Upon the actual receipts and disbursements, since 1755, the corporation claim a balance of 54*l.* in their favour; but the arrears of rent amount to 316*l.* Eighteen boys are educated by these funds; and Richard Cowslade granted land to trustees to clothe and educate ten poor boys at this school. The land is now let for 97*l.*, and is managed by the corporation, not by the trustees. The boys are regularly clothed and taught; and there is a balance of 1235*l.* due from the corporation to the charity.

John Kimber is another benefactor to the corporation school. He directed the trustees of his will to place ten poor boys in the school, and to pay for their instruction and clothing, and bind them apprentices, out of his personal estate. And after making other charitable bequests, he directed that the surplus, if any, should go to the augmentation of some of his charities, or to some other charitable purpose for the benefit of the poor of Newberry. The funds arising from this bequest are placed in the stocks, and produce an annual income of 531*l.*: of which 49*l.* is expended in clothing and teaching ten boys; and they are apprenticed out on leaving school. The boys on these three foundations are usually called the blue coat school. The master receives 33*l.* in money, and has a house worth 5*l.* more. Complaints are made of his inattention.

St. Bartholomew's Hospital contains twenty-four alms-houses and a dwelling-house, with a school-room annexed thereto, having externally the appearance of a chapel. The funds amount to 70*l.* per annum, and are said to be expended in the maintenance of the alms-people. A general impression prevails throughout the town that a free grammar school was formerly connected with the hospital; and which, if it ever did exist, is now fallen into disuse. There is no reason to suppose that a school was coeval with the foundation, but it is pretty certain that a free school was in existence in 1622. A master was chosen in 1766, who died in 1814, and his widow lived till within a year rent free in the house which he occupied. The corporation having been unable to trace any thing respecting the foundation of the school, have now let the house for 20*l.* and carried that sum to the general account of the hospital.

Hunt's Charity, for alms-houses and teaching poor children to read, consists

of a farm, now let for 70*l.* It appears that this farm was exchanged, under an inclosure act, in 1811, for the original estate, which now lets for 100*l.* Fourteen children are taught by two different masters, and the sum of 10*l.* is given to the boys and also to the girls Lancasterian school for children educated there.

Coxhead's Charity, for the maintenance of two poor men and for teaching poor children to read and write, consists of estates, &c. now producing 112*l.* a year: of which 27*l.* was last year expended on the alms-houses; and about ninety children are taught at different schools. It is stated that children of all religious persuasions are indiscriminately instructed; but a great majority of them are taught by dissenters from the Church of England. Mr. Coxhead the founder was a member of the Established Church.

READING.

The blue coat school in this town is supported by donations from seven different benefactors; and a separate charity of John Hall and Ann Norwood has been united, as far as it relates to education, to the blue coat school since the year 1796. By the donation of R. Aldworth, it was intended to maintain, clothe, and educate, twenty poor boys, to teach thirty more poor children to read and write, and to apprentice out two of them every year. This donation now produces 374*l.* a year; but no poor are taught, except the twenty who are maintained and clothed. By the bequest of W. Malthus, property was left to be applied to the education and maintenance of ten poor boys of Reading at the blue coat school. This is the same charity mentioned under the head *Blackberry*, the trustees of which foundation paid 90*l.* a year to the corporation for maintenance, &c. of ten boys, up to 1811; when the payment was raised to 180*l.*; but it was reduced again in 1816 to 160*l.* The corporation do not appear to have been aware that they could claim any thing more from the Biewberry trustees than a rent charge of 90*l.* The number of boys on this foundation has been very deficient of late years; in 1814 there were three, in 1815 four, and 1817 none. The payments from Biewberry have been in arrear: as the funds of that institution are now ample, the expence of maintaining, &c. ten boys ought to be defrayed from its funds; and the boys should be distinguished from the others, according to the direction of the founder, by the colour of their dress. The remaining donations to this school are properly applied, but

some of them are not sufficient to maintain the number of scholars pointed out by their respective founders. The clear yearly income now due to the school is 1073*l.*, which appears to be the full value of the property; and the number of boys that ought to be maintained is forty-seven. The number actually in the school in 1818 was twenty-two. And a considerable debt is claimed by the corporation against the charity estates. It is thought, however, that on a fair adjustment of the claims on both sides, the balance will be found to be very much reduced; and the whole number of boys ought to be maintained and educated: the average annual expense would be 24*l.* each boy.

Mr. Simcon, in 1810, bequeathed property in trust to the corporation, towards the support of the Sunday schools. The dividend upon the stock is 121*l.*; and the school, in 1817, contained 151 boys and 197 girls, who are partly clothed out of these funds once in two years.

Queen Elizabeth's Grammar School. The master's salary is 10*l.* and is paid by the corporation. A bequest of Archbishop Laud to this school is subject to the special visitation of the Vice Chancellor of Oxford, the President of St. John's, and the Warden of All Souls.

The Girls Green School is partly supported by annual contributions, partly by donations, and funds produced by savings. The yearly income from the latter amounts to 132*l.* Twenty-one girls are educated, maintained, and clothed; and the whole annual expense amounts to 304*l.*

HERTFORDSHIRE.—ALDENHAM.

Richard Platt founded a free grammar school and alms-houses in 1599; directing that the number of children should be sixty of the poor of Aldenham, and of the Brewer's company, with preference to the founder's kin. The whole of the estates thus granted now produce 806*l.* a year, which is their full value; and the charity is also entitled to stock, upon which the usual dividend is 50*l.* The number of boys is only forty-five, though the parish is populous; all who apply are admitted; and no latin has been taught for thirty years. The whole expenses upon the school and alms-houses amount to 394*l.*; leaving a surplus on the rental only of 411*l.* But the rise in the rental only took place in 1812; and large debts were incurred in building sewers and vaults to facilitate the disposal of the property, which is in the parish of Pancras, upon building leases. 600*l.* has been paid

on this account, and there is a debt outstanding of 1200*l.* Upon a statement furnished by the Brewer's company they appeared indebted to the charity in the sum of 819*l.* But they set off against this, a charge for collecting rents from 1768 to 1789, 175*l.*; for the use of their hall and offices for transacting the business of the trust for fifty years, at 10*l.* a year, 500*l.* These claims are very questionable: inasmuch as not having been noticed for so long a space of time, it may be presumed that they were not contemplated as having any actual existence. At all events, the funded property is sufficient to liquidate the debts of the school. The wants of the place do not require a grammar school; but it seems unaccountable why greater numbers do not avail themselves of the charity; as the master is stated to be a very respectable man, and the school to be well conducted. The reason which has been assigned, viz. that the parishioners have taken a prejudice against Dr. Bell's plan, which has been adopted in the school, appears to be insufficient to account for the circumstance.

KENT.—CANTERBURY.

Eastbridge hospital and school was founded by Archbishop Whitgift. The schoolmaster was to teach twenty poor children to read, &c. for a salary of 4*l.* and sundry perquisites: two exhibitions of 3*l.* 6*s.* each, to Christ's College, Cambridge, were given to the scholars taken from the Mint school; and power of altering the statutes was reserved to the Archbishop and his successors. The late Archbishop, in 1790, invested the produce of certain fines and of a legacy to the hospital in the 3 per cents, and ordained that the schoolmaster should receive an additional 10*l.* 10*s.* out of the dividends, and instruct ten additional children. The estate is chiefly let upon fines; and the amount of the reserved rent and dividends is now 331*l.* Up to the year 1790 the fines had been received by the master of the hospital; and those upon the smaller estates appear to be so still: but the principal fine, which becomes due once in seven years, was taken in 1790 by the Archbishop for the hospital; and this fine has since been disposed of in a similar manner. In 1810 the sum which it produced was 1075*l.* The Archbishop directed that out of this 5*l.* per annum should be added to the sum paid to the in-brothers and sisters, and 1*l.* 10*s.* to the out-brothers and sisters; amounting in seven years to 455*l.*; a sum of 300*l.* to the master of the hospital, 50*l.* to the

steward, 70*l.* invested in the 3 per cents, and 200*l.* reserved for repairs, making in the whole 1975*l.* The fine taken in 1817 was 1077*l.* The schoolmaster receives 32*l.* a year; and there are not now thirty free scholars; applications not having been numerous since the establishment of the national schools. The master takes private scholars.

CRANBROOK.

A free grammar school was founded here in the 16th of Queen Elizabeth; the property of which is now let for 133*l.*, its real value. The master has a salary of 100*l.* a year; and the residue is laid out in repairs, &c. Complaints have been made by the parishioners of the classics only being taught; and the late master was requested by the trustees to teach English; he declined, and was borne out in his refusal by the opinion of counsel. There are two boys on the foundation; and the master has thirty boarders. The reason of this state of things is, that there are few persons in the town, or neighbourhood, who desire a classical education for their sons where there are no emoluments connected with it.

DEPTFORD.—ST. NICHOLAS.

Dr. Breton, in 1672, bequeathed 200*l.*, then out on mortgage, to the churchwardens, in trust, to pay the interest to the public schoolmaster, for teaching twelve poor children. He likewise left various other contingent legacies. It appears from the parish books that the whole of the property, value about 500*l.* came into the hands of the parish; but the only portion of it which can now be traced was laid out, in 1723, in 83*l.* South Sea stock, and 83*l.* old South Sea annuities: the stock has been converted into old South Sea annuities, and now produces 18*l.* a year; which is regularly paid to three charities for the education of the poor. The school-room, it must be observed, has been built and kept in repair by the parish.

GOUDHURST.

The endowment is for a grammar school, and the salary of 35*l.* issuing from a rent charge, is regularly paid to a master, who teaches reading, writing, &c. to all who apply, at 7*s.* a quarter, or less, according to their circumstances; the trustees having directed him to take a guinea, or half a guinea a quarter. During the time he has been master he has prevailed upon some to learn Latin, who made considerable progress, but very few.

GREENWICH.

John Roan devised lands, &c. to teach reading, &c. to as many poor children as the funds would admit, each of them receiving 40*s.* yearly towards their clothing. In 1814 the estates yielded 713*l.* out of which the master received 294*l.* and 100 boys were clothed and educated. The vicar and others petitioned the Court of Chancery, stating that the master had agreed to receive 220*l.* instead of his former allowance, and praying for leave to pay 130*l.* out of the charity towards the support of a national school for girls, then about to be established. This petition was successful: 120 boys are now taught, and 100 clothed; 150 girls are taught in the National School, which is supported by the aforesaid 130*l.* a year and voluntary contributions; some of the girls are wholly, and all are partially clothed.

MONK'S HORTON.

Thomas Morris bequeathed, in default of issue, property to a son of another Thomas Morris, with a proviso that such son should pay a rent charge of 80*l.* for the support of almshouses and a Latin school; and should build a school-house and an almshouse. This limitation of the bequest has never taken effect; and thus the opinion which prevails in the neighbourhood of Horton, that funds destined for the education of the poor of that parish have been misapplied, is erroneous.

LEWISHAM.

Abraham Colfe in 1656 devised estates to the Leather Sellers' Company in trust for various charities; among others for two schools, one for reading, &c. another for grammar. He fixed the salary of the former at 20*l.* with a house, and of the latter at 30*l.*: the number of boys in each to be 31, in addition to the children of the incumbents of the parishes of the Hundred of Blackheath, and of Chislehurst; who may send one son each to the grammar school. He also directed seven exhibitions of 10*l.* each to scholars at Oxford and Cambridge, to be paid out of the accumulations on his property. The lands, &c. thus given are now let for 342*l.* The master of the reading-school receives his salary of 20*l.* and 15*l.* from the Company; and the thirty-one children are always in the school. The allowances assigned for the grammar school amount in the whole to 58*l.* of which sum 20*l.* allotted for an usher, never has been paid; the present master receives the remainder, and occupies the house worth 70*l.* a year. He

takes sixteen private pupils, who receive a classical education, being allowed by the Founder to take twenty-six boarders; the thirty-one boys on the foundation are taught reading, &c. and are frequently inspected, though not taught by the master. The trustees recommended this plan as most beneficial to the place; the master wishes to conduct the school according to its institution, and thinks a grammar school would be an advantage to the neighbourhood. The present course may be most generally beneficial; but the incumbents are deprived under it of the privileges intended for them. The will of the Founder directs the sum of 1100*l.* to be laid out in land for the purpose of supporting the exhibitions, the Company admit the receipt of the sum, and that it never has been laid out according to the direction of the will; they suggest however the probability of its having been exacted from them owing to the unsettled state of the country between 1640 and 1660; and there is a clause in the will to indemnify them against any such losses. But it appears that no loans of this kind were made so late as the year 1651, the date of the Founder's will; and this sum is consequently unaccounted for. The exhibitions were regularly paid up to 1757, when they ceased from an alleged want of funds. From an account of the total receipts and expenditure on account of Colfe's charities, it appears that the Leather Sellers Company have paid for the uses of his will 8,489*l.* more than they have received.

TONBRIDGE.

A free grammar school was founded here in the reign of Edward VI. by Sir Andrew Judd; he appointed the Skinner's Company trustees and governors, with a power to make rules with the advice of All Souls College, Oxford, for the government of the school and its revenues; and concerning the salaries of the master and usher; by his will he bequeathed further property to the Company, and directed a salary of 20*l.* to be paid out of it to the master of the school, and to the usher 8*l.* He also directed an annual visitation by the master and wardens, and gave them 40*s.* yearly for their trouble therein. He ordered some small payments to alms-men, and directed that the overplus, after repairing all the premises, *should be to the use of the said Company of Skinners, to order and dispose at their free wills and pleasures.*

In the 4th of Elizabeth, Henry Fisher granted messuages, &c. to the Skinners' Company, out of which they were to pay an exhibition of 53*s.* 4*d.* annually at Brazen Nose College, to a scholar from Tonbridge

school, and a sum of 13*s.* 4*d.* to his tutor, and a sum of 33*s.* 4*d.* to the college. It appears from an Act of Parliament, passed in the 14th of Elizabeth, that Henry Fisher was the trustee of Sir A. Judd, and that the grant was made in compliance with the will and intentions of Sir A. Judd, for the maintenance of the school, and other godly uses and interests. Attempts were made by Fisher's family to defeat the endowment, but it was secured by several Acts of Parliament. Sir T. White in 1619 bequeathed property to charitable uses; among which were the payment of 10*l.* to the master, and 5*l.* to the usher of Tonbridge school, and 60*l.* a year towards the maintenance of six poor scholars from the same at the Universities. There are also several other exhibitions from other founders. The properties left by Judd, Fisher, and Smythe produce annually, at present, 4,306*l.* 120*l.* and 152*l.* respectively, making in all 4,578*l.* The school-master has a house and garden, rated at 40*l.* taxes amounting to 70*l.* being paid by the Company, and also the repairs, which in the last 22 years have cost 4,545. The master's salary is 30*l.* and the usher's 13*l.* and gratuities of 31*l.* 10*s.* to the former, and 10*l.* 10*s.* to the latter, are annually voted by the Company. These sums are received by the master; and he includes in his annual payment to his usher what is due to him from the school endowment. The exhibitions are paid at the rate fixed by their founders; and after some other fixed payments under the several grants, *the whole surplus rents and profits of these estates are carried by the Company to their own general fund.* The master takes thirty-two boarders with the permission of the Company, and employs two assistants: there are ten day scholars on the foundation, the average for the last eighty years being six; the boys receive a classical education gratis, and are taught reading, writing, and mathematics at a guinea a quarter. The school is regularly visited once a year by the Company. The master's salary has not been raised since 1759. A judicial decision alone can determine upon the propriety of the application now made by the Skinners' Company of the surplus of this charity. But the facts certainly appear to be, that the Founder intended to bestow all his property for the maintenance and benefit of the school; and all transactions subsequent to the will of Sir A. Judd, treat the conveyance to the Company as meaning to pass the property to them in their corporate capacity, as 'Governors of the possessions, revenues, and goods of the Free Grammar School of Tonbridge.'

To the Editor of the Remembrancer.

IN the Gentleman's Magazine, Vol. LXXXIX. Part I. No. LXII. p. 136, (published in February, 1819), there is given a further account of the Rev. R. Tyrwhitt, and in that statement there appears this, to me, very offensive passage.

"You have truly said that 'his benevolence was not confined to any sect or party,' as one proof of which (if I have been rightly informed, he contributed largely towards the repairs of his College Chapel, although he had long ceased to frequent that sacred edifice on account of his dissent from the Church Liturgy; he appears, however, to have been decidedly favourable to a National Establishment in Church affairs, and to have given his support to the existing order therein, as far as his well known tenets would permit; and accordingly we find he occupied the University Pulpit, and adorned it by his good sense and learning, as often as the cycle for that purpose called upon him to preach there."

The Editor of that useful miscellany has been called upon for an explanation of this obnoxious statement. He declines it on the ground that it would "lead to an unpleasant discussion." See his notices to correspondents in the No. for March. P. 194.

From you, Sir, I would presume to hope for some further notice of this matter. Do not despise me for bringing this trifle before your eyes. For depend upon it, if the Socinians can once establish the fact, that their heresy lurks beneath the establishment, their work is done. All they wish to prove is, that their opinions do prevail, and that to a great extent, amongst us. In all their publications this is systematically attempted. And I regard this statement, relative to Mr. Tyrwhitt, as a part of the system to lower the value of the national Church in the eyes of the thinking part of the community. For what shall be said

when it is known, that a Dissenter, an actual, an avowed Dissenter, *allowedly and in his stated turn*, occupies the University Pulpit, at Cambridge? I would I were a member of that University, I would in some public way bring the statement before them. Perhaps you are, Sir; if so, let me candidly ask, is it fair, is it just to the establishment, to fence the Professor of Botany's chair, and leave the University Pulpit open to a Dissenter? But I do not believe the fact. I am willing to hope that this correspondent is some Socinian (or, as they have lately assumed a new name) some *Berean* in disguise, who is paying compliments to Mr. Tyrwhitt's liberality at the expence of his *honesty* and consistency. For surely, Sir, it must require the conscience of a rational Christian to retain preferment, and to preach in a Church from the Ritual of which a man *conscientiously* dissents!

It has been stated to me that the gentleman in question never left his rooms. If *this* fact could be established, it would overthrow the other. At all events it would afford me the highest satisfaction if I could be instrumental in vindicating the University of Cambridge from the scandal which this relation would have upon it.

Let me beg your assistance, Sir, in any way which to your judgment may seem meet. I am satisfied that it is of importance to do so. I do not know any of the parties, consequently my anxiety can only spring from sincere attachment to her, under whose fostering wing I have been nourished, and in whose arms I hope to die. Through the medium of the Christian Remembrancer some Cambridge man may deny the fact, at least point out the falsehood of the statement I have extracted. And then my work is done.

INDAGATOR.

To the Editor of the Remembrancer.

Sir,

A PUBLICATION has lately fallen into my hands, which is too vulgar and contemptible to have deserved any notice, were it not that it affords one of the strongest arguments that has yet come within my observation in favour of a cause to which I am zealously attached. The title of the publication is "A short Tour through several of the midland Counties of England, with an Appeal to Christians on Behalf of the moral and religious State of the Villages, &c. &c. By an old Traveller;" and I mention it in case any of your readers should have a curiosity to see what are the pretensions in point of education and powers of reasoning of some of the adversaries of the Church.

It seems "the old Traveller," in the course of last November, passed through the small market town of Southam, in Warwickshire, and there thought it part of his business to enquire into the moral and religious state of the inhabitants. One of the parishioners, who appears to be a friend of the Baptist minister of the place, informed him "when I came to reside in this village, about thirty years ago, nothing appeared safe left out of doors; but now I can leave articles exposed with confidence of their safety." "This statement naturally exciting an enquiry how this external order was brought about," the Traveller is informed in reply, that "*a new national school is built, and the children are nearly all instructed.*" Now this, Sir, is the point to which I would draw the attention of your readers. If it be true that this reformation has been wrought by this means, it proves, in the most incontestible manner, not only the beneficial effects of instruction upon the rising generation, but also (a point which

I have always thought deserving great attention) the way in which the education of the children has respect backwards on the principles and conduct of the parents; and, from the test of the happiest experience, it furnishes a most powerful encouragement to the general adoption of the national system.

This inference in favour of a system introduced and supported by the clergy of the Established Church is liable to the less suspicion, because the testimony in question is evidently published with no view to recommend them, as will appear when you are informed that this reformation in morals of the place is mentioned as redounding to the credit of the dissenting minister. For we are told, that at first the Sunday school, and afterwards the national school, were established only in consequence of a place of education being opened by the dissenters. This may, or may not, have been the case; and I have some reason to believe a different account might be given, at least, of the foundation of the national school. Let the motive, however, have been what it would, the fact of the beneficial tendency of the national school, and the argument in favour of the system, thence so fairly deducible, remain precisely the same.

The importance of these schools to the best interests of the Established Church may also be deduced from other parts of the same publication; and deduced the more satisfactorily, because nothing could have been farther from the views of the writer than to advance its credit. Indeed, the work is principally an appeal to "friends united and assembled for the express purpose of being instrumental in promoting the everlasting welfare of the numerous inhabitants of villages and hamlets of Britain especially, so long and so awfully neglected," in favour of the Baptist minister of the place; on account of his im-

poverished and deserted state. By his own shewing it appears, that owing to "*the prejudice of the people,*" and "*the narrow-mindedness of the people,*" he has *only four children* at his school; and "to such a state were his circumstances arrived, that he had decided to relinquish a situation so dear to him, because, he trusts, so important." Now, Sir, these confessions are not brought to light for the base and vulgar motive of exposing the distresses of a dissenting minister. There is, indeed, much to be reprehended in his statements and letters to his friend "the Traveller." The place, in favour of whose *morality*, at least, so honourable a testimony had been given, he calls "a land of darkness and shadow of *moral death.*" Into an adjoining parish, which has, for many years, been blessed with the ministry of one of the most conscientious, zealous, and enlightened clergyman that the Establishment can boast, he, it seems, for the first time, "about twelve months ago, made an attempt to *introduce* the Gospel;" mark, to *introduce* it as a thing totally unknown before. In fifty villages in the neighbourhood, where the service of the Church of England is regularly performed, "not more than ten have the Gospel in *any way whatever.*" This and much more in the same style may be fairly ascribed to the feelings of a mind sore from disappointment and ill success; and respecting the person himself, (except in the case of these improper observations) the writer of these remarks knows, and has heard nothing but what is creditable to his character. His sole motive in directing your attention to the publication in question (otherwise so very little deserving of notice) is to urge the argument in favour of the national system of education, from the example of a parish, where one of the schools (according to the most unsuspicious testimony) has done so much towards improving the morals

of the place, and towards repressing the progress of secession from the Church.

R. S.

Analysis of Waterland's Sermons, continued.

SERMON 4. The Scripture Unity not an Unity of Person, or the Divine Unity stated and cleared from Mark xii. 29.

The doctrine of the Trinity cannot be understood without a clear apprehension of the Scripture notion of the Divine unity.

The text may be translated: "Jehovah our God is one Jehovah." As under this construction it would be almost absurd to appropriate the word Jehovah as a proper name, three different translations of the text have been proposed.

1. Jehovah is our God, Jehovah only. Thus Jehovah is used as a proper name without any violation of the sense: but this is a construction which the original words will not bear.

2. Jehovah our God even Jehovah is one person. The presumed advantages of this translation will not now be examined; but there is a parallel text, which deserves immediate attention. Zech. xiv. 9. "In that day shall there be one Lord and his name one." It is contended, that the more correct translation would be, the Lord or Jehovah shall be one, or one person.—But the true meaning is: In that day, as there shall not be many names but one name acknowledged throughout the world, so shall there be also one Lord, not many Lords acknowledged, both by Gentiles and by Jews: nor doth the Prophet make any allusion either to unity of Person, or to the nature of God, which is always and in itself unchangeable. It cannot be pretended under any construction, that God will in that day be one person which

he was not before, or that he will then be acknowledged only to be one person, which is hardly less exceptionable. As it is said in Numbers ix. 14, that there shall be *one law* for him that is homeborn and for him that sojourneth among you, so the Prophet foretells, that Jews and Gentiles shall not be under different Lords, but that the same Lord should rule over both.

3. The remaining interpretation of the text is, that the Lord our God is one Lord in opposition to Gods many and Lords many. This was the interpretation of the Scribe whose discretion our Lord commended, whose interpretation proves Jehovah to be equivalent to God. Some of the Ancient Versions also render the words "one God," as do the primitive Fathers, without considering Jehovah to be a proper name, or alleging the text as an argument, that God is but one person.

By "the Lord our God" is most reasonably understood, God the Father, not exclusive of the other two persons, but abstracted from the consideration of them. The Scribe probably understood them in the exclusive sense, but though his answer was discreet, there was something in which he was deficient, and in respect of which he was not far from the kingdom of God. He did not acknowledge the Son to be God and Lord as well as the Father: and it is worthy of remark, that St. Matthew and St. Mark, immediately subjoin our Saviour's question concerning David's son, to his conference with the Scribe, as if he meant by this means, according to the conjecture of Hilary, to correct the Jewish interpretation of Deut. vi. 4. and to intimate that the Father is not "one Lord" in such sense as excludes the Son from being also Lord and God.

The purpose of this discourse will be to consider 1. the qualifications under which we are to understand the doctrine of God the Father's being the only true God, and 2. the

inferences and improvements, which may be drawn from this doctrine.

1. The texts which refer to this doctrine seem to exclude all persons whatever from being divine in the same sense: they run generally in the personal character and in the singular number, appropriating to the person intended, all religious worship, so as to exclude all others from any participation of it. But if according to the strict rigour of interpretation, the Father only is God and the sole object of religious worship, it is impossible to reconcile other texts with this doctrine: and we conclude, that some latitude of interpretation is necessary to compromise this difficulty, and to render the Scriptures consistent with themselves. Two methods have been suggested.

1. The first is to understand the words *Lord* and *God* in a higher and a lower sense, to admit a supreme and a subordinate God, and by consequence to admit a variety in the degrees and kinds of religious worship also. But not only is no mention made of two adorable Gods, or two sorts of worship, but both in the Scriptures generally and in particular texts also, is all notion of subordinate Gods constantly and scrupulously discountenanced.

2. The second method is to understand the exclusive terms *one* and *only* under some latitude of construction, so that the Father may be properly called the one or only God, without excluding other persons, especially without excluding the Son. The following texts will demonstrate, that exclusive terms are not to be interpreted rigorously or without admitting tacit exceptions. Matt. xi. 27. "No one knoweth the Father but the Son, and no one knoweth the Son but the Father:" yet assuredly the Son knows himself, and the Father knoweth himself. 1 Cor. ii. 11. "The things of God knoweth no one but the Spirit of God:" but according to Matt. xi. 27, the Son knoweth them also,

and in neither text do the exclusive terms relate to any but to creatures. Again, Rev. xix. 22. "The Son hath a name written, which no one knoweth but himself:" but the Father is not therefore ignorant of it. Lastly, 1 Cor. ii. 2. If St. Paul had indeed resolved to know nothing but Jesus Christ and him crucified, he must have overlooked many important articles of Christian faith. Exclusive terms may therefore admit of favourable construction, and it may be shewn, that it was not at all designed by calling God the only Lord, to exclude God the Son, and that there are sufficient reasons why the exception should not be expressed.

Isaiah xlv. 24. "I am the Lord, that maketh all things, that stretcheth forth the heavens *alone*, and spreadeth abroad the earth by myself." If this text be rigorously interpreted, the Son is excluded from the work of Creation, in which we have previously proved that he was concerned; but of which concern it was not necessary that the prophet should take any notice, since he was discoursing of the true God, in opposition to other gods. So 1 Kings viii. 39. it is said of the Father; "Thou only knowest the hearts of all the children of men;" but it is plain, from other passages of Scripture, that the Son also knoweth them. Psalm lxxxiii. 18. "Thou whose name alone is Jehovah," rigorously understood, would exclude the Son from being Jehovah; but we know that that name is appropriated to the Son also, though it was not necessary that he should be named, in speaking of the true God in opposition to the heathen divinities. Isaiah xliii. 11. "Besides me there is no Saviour," cannot exclude the Son from being properly and pre-eminently such. So, Isaiah ii. 11. 17. "the Lord alone shall be exalted in that day," cannot exclude the Son also from being exalted, and can refer only to idols

in particular, or creatures in general.

These texts are sufficient to prove, that when it is said, "the Father only is God; or the Father is the only God, the exclusive terms do not affect the Son, who may be tacitly understood; and that when we read of the Father's being one God, the expression should be understood of the Father singly, but not exclusively; of the Father without consideration of the Son, but not so as to exclude him from all participation of the Divinity. So when we read of God the "only wise," or the "only good," the expression doth not exclude the Son or the Holy Spirit, but must refer to every thing not necessarily included with the Father, unless, indeed, in those texts, the word 'God' is to be understood in the indefinite sense, without confining its signification either to the Father, or to the Son, or to the Holy Ghost. If it should be asked, why the cause of limitation is not expressed, the answer is plain, for

1. The expression is not necessary. The only intention of the texts is to put an end to idolatry: they were alleged in opposition to other gods, that were different from the God of Israel. There was no occasion to mention the Son before his manifestation, and it was equally unnecessary, when his perfections were known; and he was declared to be such in his titles, operations, and attributes, that he was necessarily included.

2. Particular limitations would have been not only unnecessary but hurtful. If the Son had been formally excepted in the first commandment, he would have been represented as another God, which is equally remote from the truth and from the design of the Scriptures: indeed the omission of the exception of the Son and of the Holy Spirit, does only prove, that their unity is too close and intimate to

admit the idea of any exception. Even, if in the words Deut. xxxii. 39, "I, even I am He, and there is no God with me," the exception had been expressed, the effect would have been to introduce another God: and if the words should be appropriated to the Father alone, we know from John i. 1. "that the Word was with God, even before the foundation of the world," and if there was no other God with him, the Son, therefore, is not another, but the same God with the Father.

This Scriptural view of the Divine unity is that which is also maintained by the antient Fathers, who, if at one time they apply the term *only* to the Father, do at another apply the strongest expressions of Divinity to the Son; sometimes reserving, at others expressing the clause of limitation, and always restricting the exclusive words to idols and not to the Son, whom they consider distinct, not separate from the Father, another same, another self with him. This may explain the meaning of the ancient Creeds, in which mention is made of the one or only God. As He is the first in our conception, when we speak of the Divinity, so when we say the Almighty, the All wise, or only God, we primarily and principally mean the Father, and tacitly include the Son and the Holy Spirit.

This is more proper, than to name either the Son or the Holy Spirit, with a tacit comprehension of the Father. There is always great difficulty in speaking of the Divine Being. To say IT would be highly inappropriate: THEY might

be supposed to imply, that the three persons were three Gods: although HE denotes one person only, which is less than we mean to convey, nevertheless it is the least exceptionable, being the language both of Scripture and of the primitive Fathers, and must be interpreted primarily of the Father without exclusion of the Son or of the Holy Spirit. The word "God" may nevertheless signify sometimes all the Divine persons; sometimes any one of the three persons without specifying which: and sometimes one particular person, either the Father, or the Son, or the Holy Spirit.

2. From this Scriptural view of the Divine unity may be briefly inferred, 1. That it excludes all idols, all false gods. 2. That it excludes all gods besides or superior to the God of Israel. 3. That it excludes all other persons not necessarily included in and comprehended with God the Father. Thus all creatures of whatever kind are excluded from each and every degree of religious worship: and Arians, who would rigorously interpret the exclusive terms in respect of the Son of God, cannot conceal, but are constrained to allow their force in respect of created beings also. Finally, though the Scriptures and primitive antiquity speak of God and God, Lord and Lord, Creator and Creator, &c. they never speak of two Gods, two Lords, or two Creators; the reason is plain: the Father and the Son, by the unity of their operations and attributes, are one Creator, one Lord, one God.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

Propaganda; being an Abstract of the Designs and Proceedings of the incorporated Society for the Propagation of the Gospel in Foreign Parts: with Extracts

from the Annual Sermons. By a Member of the Society. pp. 190. 4s. 6d. Baldwin.

A Charge, delivered at a special Ge-

neral Meeting of the Society for promoting Christian Knowledge, at their House in Bartlett's Buildings, on Friday, January 29, 1819; to the Rev. Laurence Peter Haubree, and the Rev. David Rosen, previous to their Departure as the Society's Missionaries in India. By the Rev. Christopher Wordsworth, D.D. Rector of Lambeth, Surry, and Sundridge, Kent; and Chaplain to the Hon. the House of Commons. Together with the Missionaries' Addresses to the Board. pp. 48. Rivingtons.

Christian Missions an Enlightened Species of Charity; or, a Vindication of the Policy and Expediency as well as Benevolence of the Royal Letter authorising Subscriptions throughout the Kingdom in aid of the Venerable Society for propagating the Gospel. Respectfully addressed to the Members of the Society, and to the Reverend the Clergy who are about to plead its Cause. By the Rev. S. C. Wilks, A.M. Author of "Christian Essays" and of the St. David's Prize Essay for MDCCCXI. on the Clerical Character, &c. pp. 52. Rivingtons.

To every one who is an advocate for the extension of Christianity, and who conceives that the Church of England is a proper channel for communicating it, the present is a moment of considerable anxiety. The recent measures of the Society for the Propagation of the Gospel have been taken with great deliberation, and as far as any judgment can yet be formed respecting the fate of the applications which are making in its behalf, there is good reason to believe that they will be successful. The progress which has been already made in the Diocese of Norwich is most encouraging; and the plan which the Society has just determined to adopt, as well as the seasonable appearance of the

works on which we are about to comment, are to be regarded as favourable omens. The spirit which has been manifested in Norfolk will be strengthened in those places where it already exists, and may be called forth in others to which it has been hitherto a stranger, by the well digested and highly practical scheme which the Bishop of Calcutta has transmitted, and which may be carried into effect by the expected contributions; and the publications before us at once shew that considerable attention has been directed to the subject, and that the cause is not unprovided with strenuous defenders. And as reasonable hopes of success may be derived from all these sources, so it is obvious that if they should only end in disappointment, an equally advantageous opportunity will not soon recur; fresh arguments and inducements will not readily be found to persuade those who pay no attention to the present call upon their liberality. With this view therefore of what may well be called a *crisis* in the propagation of the Gospel, a period from which it will steadily advance over a most important portion of the globe, or from which all expectations of such an event must be indefinitely postponed, we shall proceed to offer our remarks upon the books under consideration.

The first is a particularly well-timed and useful compilation; and though we have already given a brief view of the proceedings to which it relates, we shall gladly avail ourselves of its assistance to lay a more detailed account before the reader.

The first part under the title of a survey of the Society's designs and proceedings gives an account of its origin, of the state of the American Colonies at that time, of the particular objects of its care, of the choice, direction, numbers, and destination of its Missionaries, of the success of its original and its present exertions in America, and of its designs with respect to India. And

this is done, not in the words of the author, but by extracts from the sermons of its distinguished annual Preachers. A double effect is produced by this very judicious plan; the authenticity of the statements is indisputably proved, and it is shewn also how unanimously and earnestly the views of the Society were approved by the long lists of Prelates and other Dignitaries who have pleaded its cause.

The first passage which we shall extract is taken from a sermon preached before the Corporation in 1745, by Dr. Philip Bearcroft.

"The Charter of Incorporation bears date on the 16th day of June, 1701; and the Society, as soon as formed, set about their great work with all alacrity and care; and, in the first place, took a distinct survey, and made a particular inquiry into the religious state of our Colonies in America: and, to their great grief, they found the suggestions in their Charter much too true, that 'in many of our Plantations and Colonies, the provision for Ministers was mean, and others of them were wholly unprovided of a maintenance for Ministers and the worship of God; and that, for lack of support and maintenance for such, many of our fellow-subjects wanted the administration of God's Word and Sacraments, and others of them seemed to be abandoned to Atheism and Infidelity.'

"And I shall prove this from particulars, if your patience will so far bear with me.

"In the Island of Newfoundland, to begin with the Colony nearest ourselves, were about 500 families, which walked in the vanity of their own minds, without any sort of public worship among them.

"In New England, to go on to the Continent of America, there were at least 70,000 inhabitants in the Government of Massachusetts's Bay, 30,000 in that of Connecticut, 3000 in New Hampshire, 2000 in the Province of Mayn, and but one Church of our holy Communion, viz. in the City of Boston, among so many thousand souls.

"In Rhode Island and Providence Plantation were about 5000 people, and there was the beginning of a Church in the town of Newport in the Island.

"But, in the adjoining Plantation of Naraganset, were 3000 people without any form of religion.

"In the Province of New York were 25,000 persons, and one Church just opened there.

"In East Jersey were 2000, in West Jersey were 5000 inhabitants, with very few places of public worship, and not one according to the Liturgy of the Church of England.

"In Pennsylvania were computed 15,000 people; and there was one Church in Philadelphia, the Capital of the Province.

"In North Carolina were 5000 of our people, besides Negroes and Indians, who all did only what was right in their own eyes as to religion, and seemed much too literally to live without God in the world.

"In South Carolina were 7000 white people, with one Church in Charles-Town.

"This, upon a particular inquiry, appeared to be the state of our Plantations and Colonies, which more immediately wanted the help of the Society at the time of their incorporation: for, as to Maryland and Virginia, and the Islands of the West Indies, they were found to be so well settled, and provided with Churches and Incumbents under the care of their Right Reverend Ordinary, as not to stand in need of assistance from the Society." *Propaganda*; P. 29.

After this account of the means of religious instruction which the Colonies possessed, we pass on to the plan adopted for supplying the deficiency. A request was made as early as 1702 to the Archdeacons through the medium of such Bishops as were Members of the Society, to give public notice at their next visitations, that such Clergymen as had a desire to be employed in this Apostolical work, and could bring sufficient testimonials, should give in their names through their respective Diocesans, and the prescribed form of recommendation embraced all those qualities that are required in the arduous office of a Missionary. On the Society's care in acting up to the spirit of this resolution the following testimonies are borne by Dean Stanhope and Archbishop Secker, the former in 1714, the latter in 1711.

"It is not in the power of human wisdom, to take greater precautions than they have done, not to be deceived in the characters of the labourers sent forth into this harvest. And they feel the unspeakable satisfaction of knowing, by happy experience, that they have seldom (very seldom in comparison, and all circumstances con-

sidered) mistaken their men." *Propaganda*; P. 38.

"It hath been pretended that immoral and negligent men are employed as Missionaries. And to say that this hath never once happened, would be going too far; but, that it hath frequently happened, or ever for want of due care, is utterly false. Strict examination is made, at first, into the characters of all that are offered; strict enquiry into their behaviour afterwards; and exact accounts required from them, twice a year, of what duty they do, and what progress they make. The most earnest requests, the most solemn adjurations are sent, that all who can, would give any useful intelligence relating to them; and great regard is always paid to such intelligence: yet very few complaints are brought in, either from good-will or bad." *Propaganda*; P. 39.

Instructions drawn up in a spirit of fervent and rational piety were provided for the use of the missionaries, and schoolmasters; and they are reminded, that to promote the glory of Almighty God, and the salvation of men, by propagating the Gospel of our Lord and Saviour, is the great design of their undertaking. The knowledge and practice of pure and undefiled religion, activity, subordination, charity, meekness, and temperance, regularity in the discharge of the stated service of the Church, and particular attention to teaching the ignorant, and the young, to setting up schools, and to instructing the heathens and infidels in the necessity and truth of revelation, are the particulars chiefly enforced in these instructions. They merit the careful consideration of every clergyman; and we only regret that our limits will not permit us at present to extract them. They are followed by a chronological table, from 1713 to 1818, of the stations, numbers, and stipends, of the missionaries and schoolmasters: from which it appears, that in 1771, the whole number amounted to 123, of whom 37 were employed in New England, 22 in New York, 10 in Pennsylvania, 14 in North Carolina, 1 in South Carolina, 3 in Georgia, 4 in

Bahama, 4 in Newfoundland, 13 in Nova Scotia, 1 in Guinea, and 1 in Florida. These numbers gradually diminished during the disturbances in America; Canada and New Brunswick now began to claim attention; and the assistance afforded to Nova Scotia was materially increased. In 1818, the total number of missionaries, &c. was 106: of whom 16 were stationed in Newfoundland, 44 in Nova Scotia, 1 in Guinea, 18 in Canada, 22 in New Brunswick, 1 in Cape Breton, 2 in New South Wales, and 2 in Norfolk island. The whole sum paid in salaries was in 1771, 4790*l.* in 1818, it was 11,380*l.*

For the success of the Society's earlier exertions we must again quote Archbishop Secker, who bears this testimony to its character in 1741.

"In less than forty years, under many discouragements and with an income very disproportionate to the vastness of the undertaking, a great deal hath been done; though little notice may have been taken of it, by persons inattentive to these things, or backward to acknowledge them. Near a Hundred Churches have been built: above ten thousand Bibles and Common-Prayers, above a hundred thousand other pious Tracts, distributed; great multitudes, upon the whole, of Negroes and Indians brought over to the Christian Faith: many numerous Congregations have been set up, which now support the worship of God at their own expence, where it was not known before; and seventy persons are constantly employed, at the expence of the Society, in the farther service of the Gospel. All this, we grant, makes but a small appearance, in a tract of land, extending sixteen hundred miles."

"In 1790, Bishop Bagot, speaking of the past exertions of the Society in the parts of America then become independent, observes—

"One testimony, of late, in favour of the Society, the most unequivocal and the most decisive, of the positive good derived from its labours, hath been borne by the grateful acknowledgments of that country, where our actual endeavours have no longer place; our wishes and devoutest prayers, that God's word and blessings may continue there to spread and flourish, will never be wanting."

"The testimony here alluded to is given in the following note:—

"In an Address, October 5, 1785, from the Clerical and Lay Deputies of the Episcopal Church, in sundry of the United States of America, to the Archbishops and Bishops of the Church of England, is the following passage: 'All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts: a Society to whom, under God, the prosperity of our Church is, in an eminent degree, to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that Venerable Society.'" *Propaganda*; P. 67.

Many other interesting documents, referring to the general effect of the Society's labours, and to the particular attention which the negroes and Indians never ceased to receive from the different missionaries, might be quoted with advantage. Those who are desirous of enquiring into the qualifications of the Society to undertake extended labours in India, are very properly told by Bishop Ryder, in the last anniversary sermon that

"They are to be found in the annals of her past achievements—the introduction and maintenance of pure religion throughout that vast tract of country (which is now known by the denomination of the United States), while she was permitted to exercise her office among its inhabitants; and in the records of her present exertions—the gradual establishment of the Protestant faith and worship in countries where Papal corruption so lately reigned." *Propaganda*; P. 73.

Of these achievements a faithful abstract is given in the volume under review; and we can warmly recommend it to every one who wishes to make himself acquainted with the principles and practice of the Society, and has no objection to receive a great deal of information in a very small compass. We shall close our extracts from this part of it with the valedictory address issued in 1785, to the states which had been declared independent.

"The Society having taken under their most serious consideration the state of the Church and of their Missionaries in North America, have lately come to the following determination respecting those Clergymen who remain in the United States, and those to whom the Society have hitherto continued their former salaries, though in no stated employment under them.

"It must appear, from a perusal of their charter, that the Society cannot employ any Missionaries except in the PLANTATIONS, COLONIES, AND FACTORIES BELONGING TO THE KINGDOM OF GREAT BRITAIN; but, at the same time, having fully considered the services of those who are now officiating in the United States, have agreed to continue their present salaries to Michaelmas next; the option being given them to remove into any of the King's dominions in America. And, for such as shall make that choice, the Society are engaged to provide to the utmost of their power.

"And as there has been a provision made by Government for Four Missions in the province of New Brunswick (which was lately divided from Nova Scotia), the Society have already recommended two of their Missionaries—Mr. Cooke, formerly of Shrewsbury, in New Jersey, and Mr. Beardsley, of Poghkeepsie in New York province—to fill up two of them, in such places as the Governor shall judge proper. The other two appointments in New Brunswick are kept open, until the Society can learn to which of their Missionaries it will be most eligible and convenient to settle in that country.

"But, respecting those clergymen who have for some time past been unemployed, and to whom it is not convenient to undertake any mission at present, the Society have not thought it proper, or indeed consistent with their trust, to continue their present stipends beyond the fore-mentioned period; except in some cases of age, infirmity, or distress, which may call for a particular indulgence.

"Upon this principle, the Society has withdrawn the salaries of Dr. Byles, and of Mr. Odell: the former having been appointed, by government, Chaplain to the garrison at Halifax, with which duty a mission at a distance would be incompatible; and the latter being engaged in a civil employment, under Governor Carleton.

"The Society, also, having considered the precariousness of their funds, depending chiefly on annual subscriptions and voluntary contributions, have judged it fitting

to make a deduction from the salaries of the old missions in Nova Scotia, to which the aid of government, from the first settlement of that province, has been extended, and where the people are now in a capacity to contribute to their support. By this means they will be the better enabled to provide for such Missionaries as will soon be sent among the indigent and scattered settlers; who cannot, at present, be supposed to contribute, in any degree, to the maintenance of the ministers.

"The Society being thus obliged, by their charter, to apply the subscriptions, and other contributions by them received, to the 'Propagation of the Gospel in Foreign Parts, under the dominion of the crown of Great Britain,' and being accountable for such application, they regret the unhappy events which confine their labours to the colonies remaining under his Majesties sovereignty. It is so far from their thoughts to alienate their affections from their brethren of the Church of England now under another government, that they look back with comfort at the good they have done for many years past, in propagating our holy religion as it is professed by the Established Church of England: and it is their earnest wish and prayer, that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue; and that the true members of our Church, under whatever civil government they live, may not cease to be kindly affectioned towards us. And, although the Society are under the melancholy necessity of declaring void the office of such Missionaries as are no longer subjects of his Majesty, they do it with as tender regard to particular cases as the nature and circumstances of their trust will admit, they having been always ready to give every possible attention to the distress of any meritorious persons in their service." *Propaganda*; P. 78.

The designs of the Society with respect to India have already been noticed in our journal; and the address lately published upon the subject, may be found in our 4th No. the very encouraging answer received from the Bishop of Calcutta, and together with his Lordship's admirable plan and the other proceedings of the Society, are reported in our Register for the present month; and throw all the light that can be required upon this part

of the subject. The propagation of the Gospel in India, in connection with the highest ecclesiastical authorities at home, and under the direction of a regular episcopal establishment in the East, will quicken the exertions and increase the bounty of those who have ever been friendly to the cause of missions, but have seen little or no prospect of permanent advantage from the plans hitherto submitted to the public.

We shall not be suspected of any intention to undervalue the missionary labours of the Society for Promoting Christian Knowledge; on the contrary, we are prepared to maintain, that a more judicious application of limited means, and a more regular series of unostentatious, but genuine success, than that which is detailed in the Abstract of its Annual Reports and Correspondence, can be no where pointed out. But the necessity under which the Society unfortunately laboured, of drawing all its Missionaries from foreign shores; and the want of a regular Church Establishment in India have always been considered as a severe clog upon its proceedings; and at one time pressed so heavily as almost to suspend its operations. We have happily lived to see these difficulties overcome, and the posts which were once filled by a Swartz and a Gerické, are now occupied by others on whom such examples will not be lost. But there is still nothing which can ensure a continued succession of labourers in the vineyard; and hence the urgent necessity for a permanent establishment; which shall possess the means of filling up and enlarging its numbers without a constant recurrence to Europe; which shall serve to concentrate the exertions of individual teachers, to superintend and correct translations of the Scriptures, and the Liturgy, and to unite all endeavours that may be made for the conversion of the Heathen, with the improvement and instruction of the

Christian population. The College which it has been determined to erect at Calcutta, under the immediate superintendence of the Bishop, may reasonably be expected to accomplish all these objects. That they are not now hastily taken up in consequence of rival endeavours, is shewn most satisfactorily in the latter part of the "Propaganda," in which copious extracts from the sermons preached before the Society, are arranged under the following heads. The views and principles on which its missions are undertaken; the obligations under which Christians lie to propagate the Gospel; the means and instruments to be employed; and the motives and encouragements to the labour. Under the second head, great stress is laid on peculiar obligations from the extended opportunities for exertion which Divine Providence opens before us; and it appears, that this argument has been urged upon the Society and the public as applicable to the present state of our possessions in the East, by Bishops Thurlow, Cleaver, Randolph, Huntingford, Dampier, Pelham, Burgess, Fisher, Bathurst, Law, Hooley, and Ryder. One point for which the greater part of these distinguished prelates contended, an ecclesiastical establishment for India, has at last been obtained; and the Society has long been looking forward to this event as the signal for increasing exertions. Bishop Dampier, in 1806, and Bishop Burgess, in 1808, adverted to the subject with peculiar earnestness; the former observing, that

"No provision has been neglected by the Parent State, for the civil administration, the regular distribution of justice, or the military defence of so valuable an appendage of its Empire. These, in proportion as it has grown from separately and widely extended Factories into an immense consolidated dominion, have been carefully supplied. But can they be presumed to rest on any solid and secure foundation, while the great corner-stone, by which every political fabric is compacted and

bound together, shall be still wanting? If it were possible, as some have idly presumed, that communities may exist and flourish without Religion, that of our countrymen in the East is, from most obvious reasons, among the very last on which the experiment should be tried.

"While an appeal is made to the justice and the humanity of the Country for a restoration, or rather for an actual establishment of the Religion of Christ among our Fellow-subjects in the East, the expectations of this Society cannot but extend, from its own experience, to the probable consequences which may follow the melioration of their religious state, in respect of the wretched and superstitious Natives. What has been done among them under the auspices of another Society, and principally by the Evangelical Labours of one of their late Missionaries, is well known. Much more may be done, when they have the means of reading the Scriptures, every man in his own tongue. From the accounts given by those who were sent among them by another European Nation, at the beginning of the last century †, and from reports of a still earlier date, it appears that they have been always anxious in their inquiries into the nature and evidences of the Christian Religion. We have also very recent testimonies that this curiosity still subsists. Whether this has arisen from any mixture of Divine Revela-

* "A Bill was brought into Parliament, in 1793, as well for the Religious Instruction of our Fellow-subjects in India, as for the establishment of Missionaries and Schoolmasters for the conversion of the Natives. The principle on which it was founded, and the necessity of the measure, were admitted on all sides; and we therefore the more lament, that the circumstances of the moment in which it was brought forward were thought of sufficient force to set aside a plan, which, if it had then been adopted, would already have produced incalculable benefits."

† "See a very curious Volume, entitled, 'Conferences between the Danish Missionaries and the Malabar Bramins,' Lond. 1719, 8vo. These were the first Protestant Missionaries to India; and were well qualified, by their acquirements, their piety, and their zeal, for the office which they had undertaken. Their Mission excited a great interest in this country; and Bartholomew Ziegenbalg, who was at the head of it, was honoured with the notice and correspondence of King George the First, and of the excellent Archbishop Wake."

tions with their superstitions, or from the establishment of the Gospel among them and their neighbours in the primitive time, though evidence for both these suppositions may be adduced, the fact is simply stated; as well to shew how large a field is thus opened for the propagation of our Holy Faith, as that a ready answer is at hand to any objection * which may be founded on a partial view of the religious distinctions which exist in this vast Empire. 'Where is your God? where are his temples?' has often been the shrewd inquiry of the follower of Brahma. Let the temples be erected and opened—let the appointed Minister promulgate in them the sober Word of Truth—and he will find, not hearers only, but converts." *Propaganda*; p. 119.

And the latter having remarked that,

"Among the Heathen in the Old World" (I mean in that part of it where the territorial possessions of this country are of so great extent, and where the native population amounts to about fifty millions of subjects) there are not more than Eleven † Protestant Missionaries employed on the part of this country—the country on which rests, on many accounts, the great duty of benefiting India by every possible good. Much more good, in all probability, might have been done by us, if means had been devised, of sending more Labourers (pious, humble, peaceable, discreet men) into the harvest—if the Scriptures had been more generally distributed—and if our Settlements, like the Portuguese, had had the advantage of a Church Establishment." *Propaganda*; p. 122.

adds that,

"Our national exertions ‡ in this high

* "The sects, or castes, into which the Natives of India are distributed, and the great care which is taken to preserve them, have been considered to be an insurmountable obstacle to the success of any endeavours for the propagation of the Gospel in those parts. This idea is not confirmed by the reports of any of the Missionaries from this country, and still less by the authorities which are quoted in the preceding Note.

† "A Letter to John Scott Waring, Esq." p. 26.

‡ "The Society for Promoting Christian Knowledge has done every thing to which their funds (ample as they happily are) were equal, consistently with the general purposes of the Society.

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cause of Truth and Redemption, by a permanent support of the Protestant Church in India, by Missions and Schools, and by the distribution of the Scriptures, should be great as our abundant means—great, as has been our national neglect *—great, as the example that has been set us by Protestants in Ceylon; and, in the Province of Malabar, by our elder brethren in the Church of Christ." *Propaganda*; p. 123.

and goes on to shew that the effect of other Missions warrants the formation of sanguine hopes for the prosperous issue of our own.

The conclusion to be drawn from this statement appears to us self-evident. Whence can we expect extensive and permanent utility, if not from the labours of a Society which has conducted its operations in America with so much discretion; and which after mature consideration and patient enquiry has at last entered vigorously upon another field of action? By those who do not acknowledge the unrivalled excellence, and the apostolical authority of episcopal government, the efforts of the Church of England will, perhaps, be disapproved.—Those who consider the priesthood an unchristian, or even an unimportant institution, will not give their support to a system which assumes the absolute necessity of regular teachers, in order to maintain or to propagate the Gospel. But it is not easy to imagine how any member of the Established Church can hesitate in preferring the proposed mode of bringing Gentiles to the knowledge of the truth, above every other which solicits his attention. We have no desire to undervalue the missions of our various Secretaries; in their zeal and perseverance we can find much to praise, and if their views of Christianity

* "The degree of that neglect may be seen by a comparison of our Eleven Missionaries with the Romish Establishment at Goa, and its Two Hundred Missionaries; and with the Dutch Protestant Churches in Jaffnapatnam, and their One hundred and eighty thousand Professed Christians.

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were correct, there would be little to blame in any part of their operations. But they must naturally be influenced in their foreign undertakings by the principles which they maintain with so much pertinacity at home; and how Churchmen, who believe that those principles are incorrect, can co-operate in representing them as the genuine tenets of Christianity, rather than in implanting a more rational, and a more consistent faith, is a phenomenon which we are unable to explain. The Baptist Missionaries, for instance, have established a very high character as Oriental Linguists; and we are not at all disposed to think that their talents have been intentionally abused; but if they misinterpret, they must mistranslate the Scripture; and their translations even when correct must be unsanctioned and unauthenticated, to every one who is not prepared to understand the original in their sense. In the same way, those who are attached to itinerant preaching, may reasonably advocate the extension of the system to the East; and contend, that what they find so beneficial for the English will also answer every purpose in the conversion of the Hindoo. But the Church of England gives a stated minister to a stated flock; and the Society for the propagation of the Gospel has done, and will do the same; thus the ground that is once gained may be permanently preserved; the effects of preaching will not be confined to a transient impression; solid instruction will be conveyed, and kept up. Similar observations may be made upon all the points in dispute between Churchmen and Dissenters: the peculiar qualities of each are as conspicuous in their missions, as in any other part of their operations; and those who prefer either system as it is exhibited before their eyes, should remember that the same conduct must naturally be pursued at a distance. The Society to which our attention has

been principally called is *authorised by law* to receive and manage the contributions of such as will contribute towards the maintenance of a learned and orthodox Clergy, and the making such other provision as may be necessary for the propagation of the Gospel in our plantations, colonies, and factories beyond the sea. (Vide Charter.) Thus in strict conformity with the general scheme of our Church, the Society is recognized by government. The Archbishops of Canterbury and York are members of the corporation *ex officio*, and it is therefore most intimately connected with the Hierarchy. Wherever it sends a missionary, it endeavours to build a Church, and to form a congregation upon the model, as nearly as possible, of our English parishes. Allowing therefore that there are many by whom all this will be disliked, there surely must be more by whom it will be admired and approved; it may be hoped that without any regard to unnecessary and invidious distinctions, the Church will be zealously and unanimously supported by her children in the discharge of this as well as every other duty.

With these remarks therefore upon the manner in which Christianity may best be propagated in India, and upon the merits and the claims of the Society in question, we shall proceed to introduce the reader to the two other pamphlets at the head of this article; and they might well lead to a more general view of the missionary question, if our limits would permit us to enter upon it.

Dr. Wordsworth's Charge, which excited the warmest approbation of those in whose presence it was delivered, loses no part of its merit upon closer inspection: his arguments in support of the duty of converting the Heathen, are short, plain, and irresistible. The general duty of benevolence is shewn to apply equally to gifts of nature and of grace. The command to teach all

nations is evidently imperative upon us; and without underrating what England has lately done for Hindostan, it is clear that much more ought, if possible, to be accomplished. These considerations are followed by a brief exposure of the insufficiency of the religions now professed in the East; and the little progress which has been hitherto made in rooting them out and planting a better in their place, is referred to the lukewarmness which the generality of Protestants have manifested in the undertaking, and to the want of an Episcopal Establishment. The fears which were once so generally entertained respecting the effect of all Missionary endeavours are allowed to deserve serious attention, since Christianity has no human support in the East, but that which it derives from England; and would probably be cast out at the downfall of our empire. But it is shewn on the other hand that these dangers, of which the apprehension seems gradually subsiding, can only result from the use of force, or from that uncontrollable sectarian zeal, which it is no part of our plan to encourage. It follows obviously that such dangers will be warded off rather than increased by the exertions of a Church which is too tolerant to persecute, and knows how to temper zeal by discretion and forbearance. The following extracts contain a portion of Dr. Wordsworth's argument from the relations now existing between England and India; and likewise his own concluding summary of a discourse which well deserves an attentive perusal.

"Must we not enquire then, what is this territory; and what are these mighty millions of mankind; what are they to us? You will allow me to ask, what are they especially to this our beloved country? We have seen the common duties which bind us all, as we have opportunity, to do good to all our fellow-creatures. These Mahomedans and Hindoos, are they not such? And have they not the pleas upon us also of necessity and misery? Are they

not all sitting in the region of the shadow of death? Have they not been all sorely bruised and marred, like the wayfaring man, (Luke x. 30.) by Satan, the robber and murderer? Have they not the claims upon us, I say, of our common humanity? —But what, again I ask, are this vast territory, and these mighty millions of mankind: what, I mean, are they to England? Alas! they are, as we might almost say, 'bone of our bone, and flesh of our flesh.' Do we not breathe their air? Is not the soil ours? Have we not poured out our English blood, and mixed it in theirsands? Is there a rock, or fortress, of their almost inaccessible fastnesses, where the British standard does not wave? Are we not placed in such relations towards them as these, that some we have vanquished in open war; others serve under our banners; others have called for our protection and help, and have willingly submitted to our mild and equitable sway? Do we not make profit and merchandize by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, labourers, servants, and subjects? These, doubtless, are the considerations which appropriate and bring home the *general* duties of humanity to us in particular. *Other* nations may, and ought to *pray* for the conversion of the Hindoos: but England must do this, and much more. We have taken this empire to ourselves; have set it apart, and fenced it round, and erected it, as it were, for a theatre wherein to display ourselves, and to act our part in the sight of men and angels. I am saying nothing in what way, by what steps, we have attained this eminence. But so it is. There we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility: and it is in no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in *this*, but assuredly in the next world." *Charge*, p. 12.

"Upon the whole then, the *duty, necessity, practicability, and prudence* of propagating Christianity in India have been shewn; and what therefore remains for us, and for you, but that, in our place and measure, we respectively seek to discharge our part with fidelity and zeal, and to go on and prosper in the name of the Lord?"

"But why should I forbear to point again at yet higher hopes; why refuse, for a moment, to follow in our argument there where the Divine Providence appears to call? That is, may I not add, that a wide

field is now opened, a noble theatre erected, for the exertion of the energies and virtues of a great nation; and that the circumstances of the times seem peculiarly to invite England to display herself as a Christian people in the sight of all the nations of the earth?

"We cannot forget that we have ourselves not long ago been brought out of a fire of great tribulation: and who does not discern that our present prosperity is, under God, the fruit of those noble principles on which, as a government and a people, we have recently acted, towards Africa, Portugal, Spain, France, Germany, and other the oppressed and afflicted nations of Europe? O that Asia too might obtain her due portion! O that we might go on, and erect therefore a national monument of our gratitude for past and present peculiar privileges and blessings,—a monument of praise to the God of battles,—an adamantine monument to our fame, and His glory, by giving to the natives of India the imperishable blessings of the Gospel of Peace! The circumstances of the times,—the special circumstances of that part of our empire, the recent mighty extension and consolidation of our dominion there,—the recent enlargements of our spiritual means and opportunities,—the circumstances at which the natives are arrived,—all converge as to one point, all appear to unite as in one call upon England to manifest herself to her dependencies in all her power and dignity, as a Christian people. Be this, I say, our praise; be this at length our pride." *Charge*, p. 36.

The first part of Mr. Wilks's work is devoted to an enquiry into the distinguishing features of true Christian charity; and it is shewn in a very perspicuous manner that the term may be properly applied to missions. The principal popular objections to them are examined and exposed; and the peculiar fitness of the doctrine of the cross, first to interest the Heathen, and then to turn him from darkness unto light is used as a sufficient answer to such as pretend that there is no prospect of success, as well as a never failing subject of attention, and explanation on the part of those to whom the work of conversion is entrusted.

The following passage may be taken as a fair specimen of the whole.

"It would ill become the writer of these pages to pretend to specify what method of preaching to the heathen is most calculated to secure the great object of their conversion. Doubtless, the numerous varieties of feeling and opinion in Pagan and Mohomedan nations will require correspondent modes of address in those who labour amongst them; at least to as great an extent as is the case in Christian communities. The Missionary, of course, is not to confine himself exclusively to a few given points, but as far as possible to embrace *all* the *credenda* and *agenda*, the belief and the practice, of the true Christian. He is faithfully to propound the doctrines of our holy religion, and to pursue them to all the ramifications and details of a devout and obedient life. He is to teach men to evidence their faith by their works, and to consecrate their works by their faith. He will press every part of revealed truth in its due proportion; suiting, however, his instructions to the varying wants of his hearers, and giving additional labour to inculcate those points of faith and practice in which he perceives them most deficient. Yet, surely, if there be any one topic which will prove in the hands of a faithful Missionary a never-failing weapon for reducing the heathen, by the grace of God, to the obedience of the faith, it is what the Scriptures emphatically denominate—'the Cross of Christ.' As a due attention to this point will not only assist in refuting some of the objections of the infidel and sceptic, but may also tend to remove some of the sincere doubts of others, who fear that the exertions of a Missionary, unarmed with miracles, are engaged in but a hopeless sort of enterprize, it may not be improper to enter at some length into the question.

"It is, then, readily conceded, that not only have Missionaries no power to enforce conviction by miracles, but that, in most cases, they cannot even expect, at least in the first instance, to succeed to any considerable extent in teaching the heathen the abstract evidences of Christianity, and must take the divine inspiration of the Scriptures, in a great measure, for granted; of course, however, urging upon their hearers such arguments in proof of this essential point as they are capable of understanding. But the main argument, in point of fact, will usually be found to be the wonderful adaptation of Christianity to the wants and circumstances of mankind. It teaches the cause of our present lapsed condition, and points out the remedy: it shews we are transgressors against our Creator, and unfolds the medium of pardon and accept-

ance: it views us as frail, feeble, and afflicted, and points us to the only source of beatitude and repose: it detects our propensity to evil, and shews how we may learn to do well; it finds us in doubt and darkness, and brings life and immortality to light. Such a dispensation speaks home to the untutored heart; it wins its way to the affections, and the judgment is prepossessed and secured before the assaults of doubt arrive. Among the uneducated of all countries, this is the usual process of religious truth. While scepticism thus sleeps unheeded, the individual lives, and perhaps dies, in peace and full assurance of faith, or should it at length awake, and the evidences of Christianity begin to be examined, no man who has examined them sincerely himself can doubt that the result will be a perfect conviction that what was hitherto admitted with almost implicit credence is fully capable of being proved to be grounded on the most unquestionable evidence." *Christian Missions*, p. 30.

The Family Shakspeare, in ten Volumes; in which nothing is added to the Original Text; but those Words and Expressions are omitted which cannot with Propriety be read aloud in a Family. By Thomas Bowdler, Esq. F.R.S. and S.A. 12mo. Longman.

A CENTURY has now elapsed since the labour of verbal criticism was first applied to the text of Shakspeare. In 1709 Mr. Rowe undertook to clear it of the Printer's errors; and in 1721, Mr. Pope opened the way to the examination and collation of the old copies. How far this work has since been carried we need not say; nor what pains have been taken to discover old readings or invent new, and perform the whole of what Mr. Pope was pleased to call "the dull duty of an Editor." We are not disposed to undervalue the minute attention or the deep researches, the tediousness of collation or even the boldness of conjecture employed by critics, when we reflect that Shakspeare is not only the first of dramatic writers, but that his works have

given a richness and harmony to our language, an elevation to our thoughts, and a dignity to the most pleasing and rational of all spectacles; when we reflect, in short, how well he has performed the office of a poet,—that of conveying instruction and amusement.

Yet it must be acknowledged, with much regret, that while so much labour has been bestowed in restoring his text, or explaining his meaning, he should have been suffered to remain in a state in which scarce one play is fit to be read from beginning to end by a modest person. Shakspeare "the divine, the matchless, what you will"—has disfigured his pages by profaneness and indecency; so that though he be much less impure than the dramatists who succeeded him, a parent fears to put one of his volumes with careless confidence into the hand of his daughter; and many a person, with scruples rather to be commended for delicacy, than censured for strictness, has abstained from that delightful perusal, and we might perhaps say, attentive study, which his works deserve and demand of every one who has a mind to comprehend, or taste to feel his excellence. Let us not be thought squeamish ourselves, or too indulgent to the scruples of others. That which should be the object of all Christians is PURITY;—purity of thought and intention, purity of will and desire; purity of word and deed. We do not comprehend how a servant of God can take delight in any study, any business, any amusement, which is either to be reproached for profaneness, or is defiled with obscenity. That which is unholy and impure ought to appear disgusting; at least, it ought to be avoided. Must we then shun every amusement which may be, or may be supposed to be, infected with evil? close our eyes to every object which is not strictly pure and spiritual? and leave every book unread which does not directly incul-

cate some moral or religious truth? One step further will carry us to the cloister. No—we have no desire to see our ladies take the veil, or to sacrifice taste and elegance in a vain endeavour to preserve the mind from every source of contamination. But this, if possible, or as far as it is possible, we would do: we would unite purity of taste with purity of heart: we would teach that whatever is vicious in morals, must be vicious too in sentiment; we would remove the dross from the gold, we would present to our sons and our daughters the sterling ore; teach them to love and admire its excellence. We would not give them opportunity or encouragement to delight in that which should scarcely be endured. Surely the Poets and Painters of ancient and modern days have subjects enough before them, calculated to instruct as well as to delight, to improve the mind as well as to raise the imagination, without condescending to gratify a single unworthy passion. Why should we not enjoy all that is great and enchanting in their works, without touching upon either indecency or profaneness? If we are afraid of puritanism (and we have much reason to be afraid of it) let us be at least equally on our guard against licentiousness.

This then is our answer to those fond admirers of every thing classical, who dread an "*expurgata editio*" as they dread the holy and venerable Inquisition: those who seem to love a favourite author, not as they surely should do, *notwithstanding his defects*, but *on account of them*; and would deem him profaned by the touch of a vulgar hand, though it be but to wipe off the dust:

"Amatorem quod amice

Turpia decipiunt cæcæ vitia, aut etiam
ipsa hæc

Delectant; veluti Balbinum polypus
Hæcnae."

This is our answer, if they admire Hæcna the more for her deformity,

let them enjoy their taste; if they delight in contemplating the rust on the medal, rather than the beauty of features which are concealed under it, let them preserve it, and harden and fix it if it be possible; but let them not endeavour to give a permanence and duration to moral defects; for that is to transgress laws which must not be disputed. Or if they will retain these, let them do so for their private gratification; let them study those parts of Horace or Juvenal which the Delphin interpreters have, with a commendable regard for decency, omitted to explain; or let them do for their pleasure what we have thought it necessary to do, let them read Shakspeare with a view to discover what is not fit to be read. But let not profaneness and immorality stare our sons and daughters in the face, if they can be kept out of sight. Let the latter be *able to read without a blush*, and thereby be *induced* to read. Let us, in short, exercise and enjoy those faculties which our Creator has planted in us—our taste, fancy, reason, imagination, every power of mind as well as of body—let us be orators, poets, philosophers (what may man not be, so richly endowed as he is, and with all the stores of earth and heaven as it were open to him?) but let us not forget that our highest praise is that we are Christians.

But if Aristophanes and Juvenal of former days, Dryden and Congreve of our own country, are somewhat incorrect, or, (if it must be so) abound in passages unfit for perusal, why must Shakspeare be subjected to the hand of the Expurgator? If other victims must be immolated, surely our divine bard may be spared the torture. To this we are disposed to answer in the words of the present Editor, to whose work it is high time to introduce our readers;

"That Shakspeare is the first of dramatic writers will be denied by few, and I doubt whether it will be denied by any who

have really studied his works, and compared the beauties which they contain with the very finest productions of either our own or of former ages. It must however be acknowledged by his warmest admirers, that some defects are to be found in the writings of our immortal bard. The language is not always faultless. Many words and expressions occur which are of so indecent a nature, as to render it highly desirable that they should be erased. Of these the greater part were evidently introduced to gratify the bad taste of the age in which he lived, and the rest may perhaps be ascribed to his own unbridled fancy. But neither the vicious taste of the age, nor the most brilliant effusions of wit, can afford an excuse for profaneness or obscenity; and if these could be obliterated the transcendent genius of the poet would undoubtedly shine with more unclouded lustre." Preface, p. viii.

The Editor proceeds to observe, that "the examples of profaneness are by no means numerous," but that "there are in some of his plays allusions to Scripture introduced so unnecessarily, and expressed with so much levity, as to call imperiously for their erasure." And he instances "a scene in the fifth Act of *Love's Labour Lost*, respecting one of the most serious and awful passages in the New Testament." "The most sacred word in our language" is also sometimes so idly and irreverently introduced, as to shock the feelings of those who have a due regard for that holy Name.

With respect to indecency, the Editor observes,

"In behalf of his favourite Author, that in comparison with most of the contemporary poets, and with the dramatists of the 17th century, the plays of Shakspeare are remarkably decent. But (he adds with much truth,) it is not sufficient that his defects are trifling in comparison with writers who are highly defective. Those persons whose acquaintance with Shakspeare depends on theatrical representations, in which great alterations are made in the plays, can have little idea of the frequent recurrence in the original text, of expressions, which, however they might be tolerated in the 16th century, are by no means admissible in the 19th."

May we not rather say that such

expressions are not only repugnant to the more refined taste of the present day, but are inconsistent with obedience to that high and holy law from which there is no appeal, and which inculcates the utmost purity of word and thought? In truth, the Editor has with great delicacy rather softened the failings of his Author, than sought to magnify them, and by so doing to magnify the office which he has undertaken. The question is easily tried. Let us take up a volume. *Macbeth* is, perhaps, one of the noblest efforts of genius that is any where to be found; yet it is disgraced and polluted by the beginning of a scene in the court of *Macbeth's* castle, too bad for a brothel. Take *Hamlet*, a character, which perhaps only one man could fully pourtray in words, and perhaps only one other could properly represent in action; there you have a short passage, a speech of *Hamlet*, "the glass of fashion and the mould of form," to "the sweet and delicate *Ophelia*," so gross that if it be uttered at all it must be addressed to one of the painted hoydens at a country fair. Take the *Tempest*, the work of boundless invention: is it necessary that the torments of the future state and the word of horror which expresses them should be lightly sported with? Or that *Trinculo* must be disgusting because he is drunken? Take the *Merchant of Venice*, a play which, to our taste, has a charm of grace and elegance beyond any that Shakspeare himself has written; yet there we have *Gratiano* and *Launcelot* indulging in the most offensive language; and in other passages we have allusions to Scripture, such as that which the Editor has noticed in *Love's Labour's Lost*, in themselves exceedingly irreverent, and the more so possibly as they come from the mouth of *Shylock*,—Oh! but there is only a fault or two in a play, *et ubi plura nitent*, &c. That is the very circumstance on which we ground our approbation of the work

before us. It is because Shakspeare is so excellent, that we would remove from his pages such defects as those which we have noticed. We would leave neither man or woman who has any pretension to taste or good breeding the smallest excuse for not being familiarly acquainted with his scenes. Such is the design of the present Editor.

"It certainly is my wish, (says he) and has been my study, to exclude from this publication whatever is unfit to be read aloud by a gentleman to a company of ladies. I can hardly imagine a more pleasing occupation for a winter's evening in the country, than for a father to read one of Shakspeare's plays to his family circle. My object is to enable him to do so without incurring the danger of falling unawares among words and expressions which are of such a nature as to raise a blush on the cheek of modesty, or render it necessary for the reader to pause and examine the sequel, before he proceeds further in the entertainment of the evening. But (he proceeds) though many erasures have for this purpose been made in the writings of Shakspeare in the present edition, the reader may be assured that not a single line, nor even the half of a line, has in any one instance been added to the original text. I know the force of Shakspeare, and the weakness of my own pen too well, to think of attempting the smallest interpolation." Preface, p. x.

Such is the general object and plan of the Editor. To descend to a more particular account of his work, the text which he has chosen is that of Mr. Steevens's last edition. Every speech, and almost every word, is expunged, "that can give pain to the most chaste, or offence to the most religious of the readers of Shakspeare." The name of the Deity "is omitted in a great number of instances, in which it appeared as a mere expletive, and it is changed into the word Heaven, in a still greater number, where the occasion of using it did not appear sufficiently serious to justify its employment." It is curious to observe that the Editor has the authority of the original folio of 1623 for this last alteration, where it is made in a

great variety of places; and as "Heaven" is always pronounced as a monosyllable, it exactly fills the place of the more awful word for which it is substituted.

Of the Editor's execution of his task we are happy to be able to speak with great approbation.—When we say that a profane expression of Cassio in his drunken fit is perhaps the single instance in which the work of erasure should still be carried on, our readers will see how little there is yet remaining which can give offence. With respect to what is removed from the text, if from the veneration which we attach to Shakspeare we regret that any removal is necessary, we are rejoiced to think that many passages can now be read and admired and enjoyed, which must have been heretofore passed over in silence. And we cannot help feeling and expressing a most agreeable surprize, that by the simple business of erasure, the substitution of one word for another, and in a very few instances the insertion of one or two for the purpose of connection, a work should have been accomplished which many have pronounced impossible; and the beauties of Shakspeare preserved, and not only preserved but rendered more prominent, by the removal of the rubbish which concealed or disfigured them.

The Editor has prefixed a particular preface to Measure for Measure, Henry IV. and Othello, explaining in very neat, not to say elegant language, the mode he has adopted in correcting these plays, the three most difficult to be brought into order. With regard to the first of these, the Editor "feeling, as he says, his own inability to render it sufficiently correct for family reading, has thought it advisable to print it (without presuming to alter a single word) from the published copy, as performed at the Theatre Royal Covent Garden." The alterations are made by Mr. Kemble,

and are very judiciously made. But we cannot acquiesce in the propriety of adopting them; and though Shakspeare himself is to be touched with reverential care, yet we do not exactly see why Mr. Kemble's edition of him is to be treated with the same scrupulous and ceremonious respect. If the Editor will allow us to offer a suggestion, we would recommend that previous to putting forth a second edition, he should alter the play according to that judgment which he has exercised so skilfully and successfully upon the rest, and let the whole work be, as it ought to be, his own. To say the truth, Measure for Measure appears to us from its very plot, as well as from its containing something objectionable in almost every scene, unfit for family reading. We could be almost tempted therefore to advise the pulling to pieces the whole frame and texture of the play, and printing only detached scenes and passages; some of which are so finely conceived as to rival the sublimest parts of the other plays.

With regard to Henry IV. the Editor, following the opinion of Mrs. Montagu, who pronounces every scene in which Doll Tearsheet appears, to be not only indefensible but inexcusable, (an authority which if it does not obtain implicit submission, should at least be highly respected, especially by the fair sex) has struck out the name of that young lady from the dramatis personæ, and consequently the scene in which she acts a distinguished part. Of the latter part of this, Johnson says, "the improbability is scarcely balanced by the humour." And had he said of the whole, that its profaneness and gross obscenity ought not to be endured for the sake of the merriment it affords, he had spoken like a Christian, and not unlike a sound critic.

Our readers have now before them some account of the Family Shakspeare; a work which appears to us one of no slight importance,

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both in a literary and a moral view. One century elapsed after the death of the Poet, before his works were deemed worthy of being corrected and commented upon; another has now passed away, during the latter part of which criticism has almost wearied herself, and quite wearied some of her readers with explanation and emendation. At the end of this second century the works of our Bard are put forth in such a shape that every one may read them, enjoy them, and profit by them. Our readers therefore, we trust, will excuse the pains which we have taken to remove the objections of some real, and many professed admirers of Shakspeare; all of whom may think it very sage to maintain the integrity of his text, while very few really know what it contains.

Miscellaneous Pieces, selected from the Family Magazine, a periodical Work; designed principally for the Information and Improvement of the lower Classes. By the late Mrs. Trimmer. pp. 304. Rivingtons. 1818.

IN adverting briefly to a posthumous work of one who was highly valued in her life, and deservedly lamented in her death, it will not be improper to present the reader with a sketch of her history.

We are told at the opening of the interesting "Account" published by her children, from whence we derive all our information respecting Mrs. Trimmer, that

"Sarah, the daughter of Joshua and Sarah Kirby, was born at Ipswich, on the 6th of January, 1741. Her father was a man of an excellent understanding, and of great piety; bearing a high reputation for knowledge of divinity, and exemplary in his moral conduct." *Some Account of the Life and Writings of Mrs. Trimmer, &c. P. 1.*

The first rudiments of her education

tion she received at a boarding-school in Ipswich. About the year 1752, Mr. Kirby removed to Kew, in consequence of an appointment he received of clerk of the works at that palace: and it was here that his daughter became acquainted with Mr. Trimmer, to whom she was married at the age of 21. A union founded on the best and purest of principles, bid fair to be productive of as much substantial happiness as usually falls to the lot of man; and accordingly we find, that their earthly union was blessed in an unusual manner and degree till the death of Mr. Trimmer, in May, 1792. The fruits of their union were twelve children, six sons and six daughters: in whom also the parents appear to have been highly favoured and happy, with the exception of the loss of three of them at an early age. On the events that occurred during this considerable portion of Mrs. Trimmer's life, as well as subsequently; the "Account," &c. published by her children, comprizes a large collection of meditations descriptive of several of the most interesting occurrences, and fraught with admirable observations of spiritual and moral improvement on the various events that occurred during that time.

Mrs. Trimmer's indefatigable exertions in behalf of Sunday Schools at their first establishment, would alone occupy a large portion of our attention, if we were to pay them the respect they deserved: but our limits restrain us from doing so, and from touching, as we could otherwise have wished, on her various publications, of which we must content ourselves with subjoining a list below, in the order in which they were published*: not only for

the sake of shewing how profitably a great part of her life was spent, but also for the information of those to whom the whole of her useful works may not be so well known as they deserve to be. On this subject, the "Account" particularly informs us, that Mrs. T.'s active exertions and long experience in the cause of Sunday Schools, having caused her to

"Lament (Vol. I. p. 54) that the instruction in charity schools was given in a very superficial manner, and that the children brought up in them learnt too much by rote, without being taught to understand what they thus committed to memory;" to remedy this defect, she laboured in "improving the method of giving religious instructions in charity schools," and at length happily succeeded producing a series of valuable tracts for that purpose. "When her books were completed, she perceived that they could not be of all the utility she desired, unless admitted on the list of those published by the Society for Promoting Christian Knowledge:" (P. 54) convinced as she was of the extensive and important usefulness of that Society. At length (in February, 1793). "she had the happiness of hearing that the books were approved by several of our most orthodox divines, and some dignitaries of the Church: and that they were admitted on the list of publications dispersed by the venerable Society for Promoting Christian Knowledge."

The close of her life was devoted to the same pious labours in which

*tament, and the Ancient History. Abridgment of Roman History. Concise History of England. Attempt to familiarize the Church Catechism. Explanation on the Office of Baptism. Companion to the Book of Common Prayer. *Teacher's Assistant. *Abridgment of Scripture History, selected from the Old and New Testament. *Scripture Catechism for the same. *Charity School Spelling Book, Parts 1 and 2. Help to the Unlearned (in the Study of the Scriptures). Guardian of Education, in 2 vols. Comparative View of the New Plan of Education, &c. Family Sermons. Of these, those marked * are on the list of the Society for Promoting Christian Knowledge.*

* *Easy Introduction to the Knowledge of Nature. Sacred History, in 6 vols. Fabulous Histories. Economy of Charity. *Servant's Friend. *Two Farmers. Family Magazine. Prints, with Descriptions from the Old and New Tes-*

so many of her earlier years had been spent till

"On the 15th of December, 1810, Mrs. Trimmer having nearly attained what, in the language of the Psalmist, is called the age of man, was gently summoned, as it is humbly hoped, to brighter regions, with scarcely an hour's previous indisposition, and without any symptoms of illness that could alarm her family. As she was sitting in her study in the chair in which she was accustomed to write, she bowed her head upon her bosom and yielded her pure spirit into the hands of her Creator and Redeemer.

"Her children, who were accustomed to see her occasionally take repose in this manner, could scarcely persuade themselves that she was not sunk in sleep; and it was not till after some time that they could be made to believe it was the sleep of death." Vol. I. p. 63, 64.

The "*Miscellaneous Pieces*" are a selection from a book published by Mrs. Trimmer in her life time, called the "Family Magazine," "with a view (as it is stated in the preface to the present work) of providing suitable books for the lower classes of people, as the art of reading became more general." The "Instructive Tales," which formed a part of the Family Magazine, have lately had the honour to be received on the list of books dispersed by the "Society for Promoting Christian Knowledge:" a distinction to which they appear to us highly entitled, superior as they are to most, if not all, of the kind we have ever seen; and partaking of that valuable quality, which so eminently characterizes all Mrs. Trimmer's tales of fiction, that they are free from any overcharged and romantic representations, and are brought down to the sober level of an ordinary, practicable, and useful life. The pieces of which this miscellaneous volume consists, are, A Comparative View of Foreign Countries with our own; a brief and popular sketch of the English Constitution in its principal departments; observations on Natural History; some beautiful and pious meditations from

Bishop Hall; and some sound and useful moral maxims from Franklin and others; small pieces of poetry, either sacred or moral; biographical sketches of individuals; and tales somewhat after the manner of the "Instructive Tales" already noticed. Of these various articles some are original, some not.

"The 'Comparative View of Foreign Countries' is designed to excite in the hearts of Englishmen a love of their native land, since the details of the Constitution are intended to strengthen the attachment to its excellent laws and institutions."

And we scruple not to say of both of these branches of the work, that on the minds of *all in the lower class, and of the young in all classes* of society, they are calculated to have these effects.

The account of James Maclean affords a seasonable warning to the young and ignorant, against resisting good impressions, and giving way to idle habits; and the petition of William Smith supplies an awakening picture of the agonies of remorse. The Tales of the "Grandmother" and the "Good Grandson;" the "Generous Blacksmith" and the "Two Peaches" (all we believe from Berquin, and if so, already familiar to the readers of the "Children's Friend") are very good, and calculated for insertion in this compilation. In short, we may say of the whole volume what is said of it in the Prefatory Advertisement, that

"Though principally adapted to the lower orders of the community, (it) will be found very proper to be put into the hands of young persons in the higher walks of life, and will, it is hoped, afford to all a profitable amusement."

We must now conclude our remarks on the general character of Mrs. Trimmer, and of this humble specimen of her compiling powers in particular. We are not afraid to say, that few persons have done more to advance Christianity in general, and the form of it so happily established in these do-

minions in particular, than the author from whom these selections have been taken. Others may have been more publicly, but few, if any, we are sure, more actively or usefully employed. Indeed, if we were to speak of Mrs. Trimmer in the light in which we are sure she would herself most delight to be considered, it would be in that of plain, unpretending, practical usefulness. And amidst objects of louder pretension, to which the energies of the public in general, and of the female part of it in particular, are now accustomed to be

excited, we trust our voice, (however feeble) will be heard, whilst we lift it up in recommending to our fair countrywomen, through the light of Mrs. Trimmer's example, a pattern of "pure religion, and undefiled before God and the Father:" an ardent and unwearied zeal, regulated by a sound and orderly discretion; and a steady conscientious piety, at once influenced and controlled by a filial affection and dutiful submission to the doctrines, discipline, and ritual, of the Church of England.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

AN interesting communication has been received from M. Peyrani, one of the pastors of the ancient Protestant Church of the Waldenses. He states that their numbers now amount to 18,000, that they are divided into thirteen parishes, with an equal number of pastors, and are the subjects of their lawful sovereign the king of Sardinia. He refers, with great gratitude, to the protection and assistance, which the Vaudois have so long received from the British government and nation; to which alone, under God, he attributes the preservation of their church. But he has to regret, that the pension formerly allowed towards the support of their pastors, but discontinued when they fell into the power of France, has not yet been renewed: and that our newspapers have confounded them with the Protestants of the south of France, and involved both in an indiscriminate censure. With the latter, M. Peyrani professes himself entirely unacquainted; but of his own people he declares, that however they may have been affected for a time by the late troubles of the continent, they are now conducting themselves in a very proper manner.

The churches are filled; the sacrament is very well attended; and the public morals have decidedly improved, since the conclusion of the war.

Considering that England has principally contributed to that blessed event, and that she must always be regarded as the great bulwark of the Reformation, he proceeds to explain the very necessitous condition to which their clergy are reduced. Their stipends are low, provisions are at a high price, and they have no private fortunes. Some of them are absolutely in the greatest distress; and the expence of bringing up their children, to succeed them in the ministry, is greater than they are able to bear. The principal object, however, of his letter, is to request the assistance of the Society, in supplying them with books for their churches. They have received a sufficient stock of Bibles and Testaments from the Bible Society; but they are in great want of copies of the Psalms and Hymns which they have been accustomed to sing; and which they can procure at Lausanne for a moderate price. They request therefore the pecuniary bounty of the Society to enable them to meet this want; and entertaining the

highest opinion of the sound sense and piety of English authors, they express a great wish to possess the works of such of our divines as are translated into French.

Before he concludes his letter, M. Peyrani thinks it incumbent upon him to give an account of some circumstances that have lately occurred in Piedmont. The king of Sardinia, in 1817, appointed M. Bigez, a Savoyard, and doctor of the Sorbonne, to the bishoprick of Pignerol, the principal place in the Vaudois territory. The Bishop addressed a pastoral letter to his clergy, in which he made a severe attack upon the Protestant religion, denominated its professors heretics and schismatics, and declared, in a peremptory tone, that they could not be saved. The ambassadors of the Protestant princes at Turin, took umbrage at this letter; and three of them repaired to the Vaudois territory, and had a conference with the Moderator, or Bishop, of that church. The Protestant answer, to the Bishop of Pignerol, was shewn to these gentlemen; and they forwarded a copy of it to Prussia and Holland. At the desire of several Roman Catholic gentlemen, the answer was likewise communicated to them; till at last it became very generally known, and M. Bigez's conduct did not obtain the approbation which he expected. He published a reply; but he was enjoined by authority to declare at its conclusion, that he did not desire to continue the dispute, but wished *to live in peace with his Protestant brethren*. The Moderator, or Bishop, who is a brother of the Society's correspondent, drew up some remarks upon M. Bigez's reply; which were also well received by the Catholics. The attack upon Protestant princes and people is very generally disapproved, and is thought to have proceeded with a particularly bad grace from one, whose bishoprick had been suppressed during the troubles of Europe; and who, therefore, may be said, to owe his present

situation to the exertions of the very Protestants whom he has treated so uncharitably.

In consequence of this letter, it was resolved that the sum of forty pounds should be applied to the proposed purpose, to be laid out partly in the French works on the Society's list, and partly in the purchase of the Psalm-books which M. Peyrani has mentioned.

Diocesan and District Committees.

A communication has been received from the Berkhamstead Committee, pointing out the advantages which might be expected to result from distributing Bibles, and other religious books, to boatmen employed upon canals; and stating that attempts to set such a plan on foot appear likely to succeed; a donation was made to the Committee to assist them in their valuable labours.

The second anniversary of the District Committee of the Society for Promoting Christian Knowledge, for that part of the diocese of Landaff within the county of Monmouth, was held at Usk, on Wednesday, the 12th of May, when a sermon was preached on the occasion, by the Rev. William Powell, Vicar of Abergavenny. At the meeting, which was numerous and respectably attended, it appeared that since the last report the number of subscribers had considerably increased. That deposits of Bibles, Testaments, Prayer-books, and Tracts, had been established at Usk, Pontypool, and Chepstow, at each of which the greater part of the books received from the Society, during the last year, have been dispersed, and several schools supplied, so far as the funds would allow. It was also resolved, that a deposit should be formed at Newport, and subscriptions, in aid of the designs of the Society, be solicited from that neighbourhood.

The anniversary dinner of the Society took place on Wednesday,

the 26th of May, at the Freemasons' Tavern, the Bishop of Bangor, the Bishop of Worcester, the Dean of Westminster, the Archdeacon of Bath, the Rev. Dr. Wood, Master of St. John's College, Cambridge, the Duke of Northumberland, the Earl of Verulam, Lord Chief Justice Abbott, the Right Honourable Robert Peel, M.P., and Sir Harry Calvert, Bart. Adjutant-General, were stewards on this occasion; the greater part of them attended, and they were met by a numerous and most respectable assemblage. An abstract of the receipts and expenditure, during the preceding year, was laid upon the table; from which, and from the statement delivered by the secretary, it appeared that the condition of the Society continued to be most flourishing, that upwards of a thousand new members have been elected since May, 1818, that the gross receipts amounted to

£55,000, and that the whole number of books distributed, during the same period, on the terms of the Society and gratuitously, is

Bibles (exclusive of the Society's } Family Bible).....	32,150
New Testament and Psalters	53,905
Common Prayer.....	91,641
Other Bound Books.....	74,889
Small Tracts, Half-bound, &c. . .	913,483
Books and Papers issued gratuitously	261,760

Total....1,427,808

Being an increase of more than one hundred thousand above the issue of the preceding year.

Of the Family Bible, four impressions have been printed, and upwards of twenty thousand copies have been sold; the last edition has gone off with great rapidity, and preparations for reprinting the work are already in a state of forwardness.

The Corporation for the Relief of Poor Widows and Children of Clergymen.

THE anniversary of the feast of the Sons of the Clergy, at which a collection is made in support of the funds of the above-mentioned corporation, was held on Friday the 14th of May. The sermon at St. Paul's was preached by the Archdeacon of Lincoln; his Royal Highness the

Duke of Sussex, attended at the dinner in Merchant Taylors' Hall, and was supported by the Archbishops of Canterbury and York, and many other persons of distinction. The collections in the cathedral and the hall amounted to 900*l.*; and the following statement was given of the appropriation of the funds of the corporation during the preceding year.

An Abstract of the Sums distributed in the Year 1818 by the Court of Assistants to Widows and Children of Clergymen, and to poor Clergymen, and disbursed for other Purposes, viz.

To 463 Clergymen's Widows, at 10 <i>l.</i> each.....	£4630	0	0
To 18 Clergymen's Widows, at 5 <i>l.</i> each, being the Benefaction of the Rev. Dr. James Palmer, and an Augmentation of 5 <i>l.</i> each.....	180	0	0
To 2 Clergymen's Widows, at 5 <i>l.</i> being the Benefaction of Edmund Burroughs, Esq. and an Augmentation of 5 <i>l.</i> each	20	0	0
To 6 Clergymen's Widows, at 5 <i>l.</i> each, being the Benefaction of Edward Pouncefort, Esq. and an Augmentation of 5 <i>l.</i> each	60	0	0
To 6 Clergymen's Widows, at 10 <i>l.</i> each, being the Benefaction of the Rev. Robert D'Oyley	60	0	0
To 4 Clergymen's Widows, at 6 <i>l.</i> each, being the Benefaction of Mrs. Dorcas Thacker, and an Augmentation of 4 <i>l.</i> each.....	40	0	0

Carried forward, ..., £4990 0 0.

		Brought forward.....		£4990	0	0
To 4 Clergymen's Widows, at 6 <i>l.</i> each, being the Benefaction of Mrs. Mary Clissold, and an Augmentation of 4 <i>l.</i> each		40	0	0		
To 1 Clergyman's Widow, 10 <i>l.</i> being the Benefaction of the Rev. Dr. Nicholl		10	0	0		
To 18 Clergymen's Widows, at 5 <i>l.</i> each, being the Benefaction of Charles Etty, Esq. and an Augmentation of 5 <i>l.</i> each		180	0	0		
To 1 Clergyman's Widow, of 25 <i>l.</i> being the Benefaction of Mrs. Jackson..		25	0	0		
To 214 Maiden Daughters of Clergymen, at 4 <i>l.</i> 4 <i>s.</i> each, being the Benefaction of Mrs. Dutton, Mrs. Williams, and Mr. Jackson, and an Augmentation of 5 <i>l.</i> 16 <i>s.</i> out of the General Fund to each		2140	0	0		
To 5 Maiden Daughters of Clergymen, 10 <i>l.</i> being the Benefaction of Mrs. Barcock		30	0	0		
To 2 lame Daughters of Clergymen, being the Benefaction of the Rev. Ptolemy James, and an Augmentation of 5 <i>l.</i> 16 <i>s.</i> each		20	0	0		
To 5 Daughters of deceased Clergymen on Mrs. Whitehall's Fund, 10 <i>l.</i> each		50	0	0		
To 6 Daughters of deceased Clergymen on Mrs. Paine's Fund, 10 <i>l.</i> each..		60	0	0		
To 6 Daughters on Bishop Porteus's Fund		60	0	0		
To 52 Children of Clergymen put out Apprentices with the Rev. Mr. Withers's, Mr. Campion's, and other Charities		1810	0	0		
To 10 poor Curates, the Benefaction of John Stock, Esq. 10 <i>l.</i> each.....		100	0	0		
To 21 poor Curates, the Benefaction of Mrs. Joy, 20 <i>l.</i> each.....		420	0	0		
To 15 poor Curates, the Benefaction of Mrs. Stafford, at 15 <i>l.</i> and 10 <i>l.</i> each		150	0	0		
To 74 poor Clergymen, the Benefaction of Dr. Taylor, and Mr. Myddelton, at 15 <i>l.</i> and 10 <i>l.</i> each.....		915	0	0		
To 71 poor Clergymen, the Benefaction of Mrs. Ann Cam, at 20 <i>l.</i> 15 <i>l.</i> and 10 <i>l.</i> each		1050	0	0		
To 14 poor Clergymen, the Benefaction of Mrs. Elizabeth and Susanna Jackson, 9 <i>l.</i> each		126	0	0		
To Donations to Distressed Clergymen, Widows, and Children of ditto, the Benefactions of the Rev. Dr. William Bell, and Mrs. Stafford, &c. ..		365	0	0		
To Donations to Apprentices, &c.....		223	0	0		
To Exhibitions		336	8	0		
To Annuities, Interest of Money, Quit Rents, and other Annual Payments		699	4	10		
Surveyors Charges, Buildings, and Repairs		909	14	1		
Salaries, House Rent, and Taxes, Insurance, Printing, Stationery, Postage, and other Incidental Expenses		1100	4	1		
				£15,809	11	0

It has been thought necessary to inform the Public, that the Governors of this Charity, with the aid of their Benefactors, have formed a permanent fund, the rents and interests of which they annually distribute in pensions and benefactions to a considerable amount, to a great many poor Widows and Children of Clergymen; but the number who partake thereof is such, that the share of each individual is very inconsiderable; the pensions to Widows and Maiden Daughters in no instance exceeding Ten Pounds, except in the case of two Annuitants of a particular benefaction. From this Charity becoming more known, applications for relief are made much beyond the power of the Corporation to comply with. In order, therefore, that the real objects of the Charter of Incorporation may receive a more ample assistance, and that the fund may be extended so as to carry the benevolent purposes of the Institution to a still wider and more general

operation, it is hoped that Contributions will continue to be made by those interested in a concern so truly laudable, humane, and beneficent.

It may be proper also to state, that the Corporation has, within these few years, received by transfers from the Court of Chancery several sums in stock, under the wills of Mr. Myddelton and Mrs. Ann Cam, which produce 1900*l.* per annum, or thereabouts: but the dividends of which, by the above wills, are limited to be applied solely for the benefit of poor Clergymen with large families and good characters. From the number of Petitioners who annually apply for a share of these Benefactions, the allotment to each has never exceeded 10*l.* or 15*l.* except for the last year or two, when the Governors were enabled to give 20*l.* each to a few very distressed Clergymen.

In addition to the above Benefactions, in the course of the last year a sum of

2200*l.* East India Stock was bequeathed to the Corporation by the wills of Mrs. Elizabeth and Susanna Jackson, in trust, to be equally divided between 22 poor Clergymen, whose incomes do not exceed 50*l.* each, the dividends of which, after payment of the Legacy Duty, allow only 9*l.* to be allotted to each poor Clergyman.

About the Year 1780, John Stock, Esq. bequeathed 100*l.* per annum for ever to the Corporation in trust, to be divided equally amongst ten poor Curates, whose incomes do not exceed 40*l.* each, yearly, at Christmas.

There have also been lately transferred to the Corporation 14,000*l.* 3 per cent Consols—in trust, to pay twenty poor Curates, whose incomes do not exceed 50*l.* per annum 20*l.* each, to be distributed yearly at Christmas, under the will of Mrs. Jane Joy, deceased; and a further Benefaction of 250*l.* yearly, has lately been bequeathed to the Corporation by the will of Mrs. Alathea Maria Stafford, for the benefit of poor Curates and the families of Clergymen.

All persons who shall please to give any sum, or annual benefaction, are desired to pay the same to the present Treasurers, (Thomas Collins, Esq. Sir Nathaniel Conant, Benjamin Harrison, Esq.) or the succeeding Treasurers; or to the Registrar, at the office of the Corporation deputed by them.

Those who may have collected any money for this Corporation are desired to pay the same to the said Treasurers, or to John Matthew Grimwood, Esq. Registrar, at the Corporation House, at No. 2, Bloomsbury Place, Bloomsbury Square; to whom all who shall be disposed to promote this Charity, or who have any information to communicate concerning the same, will be pleased to address letters.

J. M. GRIMWOOD, Registrar.

Society for the Propagation of the Gospel in Foreign Parts.

AT the last monthly meeting of this Society, it was resolved to allow stipends to a master and mistress, for the National School about to be established at Quebec; and likewise to pay the expense of their passage.

A letter was read from the Bishop of Calcutta, in answer to the communication addressed to him in the spring of 1818, containing his Lordship's plan for the application of

those funds, which are destined to propagate the Gospel in the East. We had hoped to present our readers with a copy of this able and interesting document, but as it will not be published in time for the present number, we must content ourselves with furnishing an abstract of its principal contents.

The Bishop recommends the erection of a missionary college at or near Calcutta; and is of opinion, that the cost of the building, scite, &c. would be fully covered by the sum of 5,000*l.*, already placed at his disposal by the Society. The establishment should consist of three or at least two English superintendants, besides competent teachers of the different native tongues. The scholars would be taken from several classes: 1st. The sons of European missionaries, to whom such an education should be given, as might qualify them to receive holy orders, and to take charge of the Society's missions; 2ndly. Missionaries newly sent from this country, who might spend a year with great profit, in the acquisition of Oriental learning; 3dly. Such native converts to Christianity, as might appear calculated for the situations of catechists and schoolmasters. These persons, with their necessary attendants, must all be provided with accommodations in the college; and the annual expence of their maintenance and education, in the numbers with which it may be desirable to commence, is estimated at about 3,000*l.* Should it be thought that this plan is upon too small a scale, it is obviously capable of unlimited extension; should it be urged, on the other hand, that the expense will be too great, the Bishop observes, that it will be in vain to expect any favourable result, if the first attempts are not made in a spirited manner.

Besides teaching the different classes already enumerated, another most important duty may be carried on at the College; the superintendence of translations into the lan-

guages of the East. The translations of Scripture now in use are considered by no means accurate; and at all events they have not that sanction and authority which are so important in all versions of the Bible, and which only can be obtained by the joint exertions of those who are universally acknowledged to be well qualified for the task. Translations of the Liturgy, and the Homilies, and of various Treatises and Tracts, are also to be numbered among the duties of the College; and it will be probably found advisable to compose some new works, better adapted to the wants and capacities of the Eastern world than any which have been written in English. Another service which this establishment may render, will be the erection and management of native schools; these schools are already well received, and though it is not expedient to make them the immediate means of disseminating Christianity, it cannot be doubted that they must tend to prepare the way for its reception.

The situation proposed for the College, viz. in or near Calcutta, will enable the present and all succeeding Bishops to make it the object of their constant attention; and this close connection of the Missionaries with the highest ecclesiastical authority in India, will serve materially to raise their consequence in the eyes of the Hindoos, and to excite a more eager curiosity respecting the doctrines which they preach. The Bishop further states, that the most complete change ever witnessed in public sentiment has taken place within these ten years in the East. Those who were most apprehensive of the danger of introducing our religion among the Hindoos are now satisfied that there is little or no reason for apprehension; and it may be hoped that the improvement will not stop here, but that very important support will be given to the efforts of the Society

REMEMBRANCE, No. 6.

by those who are now convinced that it may be given with safety.

This communication was received, as might be expected, with great pleasure, and it was resolved to adopt the Bishop of Calcutta's recommendation.

NORWICH.—The Lord Bishop of this diocese, in April, sent to his clergy the King's letter, authorizing contributions to be made in every parish of the kingdom for this venerable Society; at the same time strongly urging them, in a circular letter of his own, to excite their parishioners to a liberal contribution, by such means as are suggested in the Royal Mandate, and by all others which they might possess. His Lordship concludes his letter in the following words.

"In a case of so great importance as that of supporting and carrying on the charitable designs of this Society, and of extending their benevolent labours to the continent and islands of Asia, I rest assured, that not only in your public discourse from the pulpit, but by private exhortation and your personal attendance upon the collection, which I warmly recommend, you will exert your utmost endeavours to obtain liberal contributions from your parishioners."

On the receipt of these letters, the clergy of Norwich met to devise,

"The best means of forwarding the charitable designs of the Society; and especially of assisting it in its earnest desire to seize the present favourable opportunity, through the co-operation of the Bishop of Calcutta, to diffuse the pure light of the Gospel, and to permanently establish the Christian faith, in such parts of Asia as are under British protection, and the Bishop's jurisdiction.

The meeting having called Mr. Prebendary Thurlow to the chair, came to a unanimous resolution expressive of their anxiety to comply with the Royal Mandate, and their diocesan's earnest recommendation, in such a manner, as might most effectually promote so benevolent a measure: and it was determined to circulate an address in their churches

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and parishes, previously to their personal applications, from a full persuasion, that when the wants of the Society, and the great objects it has in view, were made known, there would be no difficulty in obtaining for it pecuniary support, especially in a city and neighbourhood where the active and judicious Bishop of Calcutta, to whose direction the contributions are to be entrusted, was well known and most highly esteemed for his great learning, exemplary piety, and ardent zeal.

A select committee was appointed to carry the resolutions of the meeting into effect. An address was prepared, chiefly from the one drawn up by the Society, which appeared in the fourth number of the *Remembrancer*. It was published in the *Norfolk papers*; and in *Norwich* alone about two thousand copies of it were distributed, in the pews of the churches, &c. The editors of these provincial journals have also much assisted the cause, by giving short but correct statements of the Bishop of Calcutta's zealous endeavours, to spread the knowledge and practice of Christianity in the East, and by bearing honourable testimony from their own personal knowledge, of his merits and ability for the work he has in hand.

But nothing has more contributed to the increase of the funds of the Society in *Norfolk*, than the publication of all the collections, &c. made for it in the county, as they have come to the knowledge of the diocesan and district secretaries of the Society for Promoting Christian Knowledge. Facility has also been given to the contributors, by opening subscriptions at all the *Norwich* banks, and at the offices of the *Norfolk journals*. A sum exceeding £1,100 has already been collected, and reported to the Secretaries: many parishes that are known to have collected considerable sums, have not made their reports; whilst others are emulously following the example set them, but have not as yet completed their contributions.

NATIONAL SOCIETY.

On Thursday last the annual General Meeting of the National Society for the Education of the Poor in the Principles of the Established Church, was held at the Central School in Baldwin's Gardens, Gray's Inn Lane. The Archbishop of Canterbury was in the chair; and there were present the Bishops of London, Worcester, Exeter, Salisbury, Ely, Oxford, Peterborough, and Landaff; the Archdeacons of London, Middlesex, Bath, St. Albans, Durham, and Colchester; Lords Kenyon and Radstock, &c.

The Rev. T. T. Walmsley, B.D. read a report of the proceedings of the Society during the past year, from whence it appeared, that the anticipations formerly expressed of the continually increasing diffusion of the Madras system of education, and the beneficial effects resulting from this powerful engine of religious and moral improvement, had been fully confirmed.

The report gave a most pleasing account of the Central School, in which there are at present 854 children, affording an advantageous practical exhibition of the system, and calling forth the general admiration of the numerous parties who had visited the school during the year, amounting to between 4 and 5000.

The report alluded to the two public examinations, conducted in the presence of his Grace the Archbishop of Canterbury, who has continued to devote a large share of his time and attention to the superintendence of the concerns of this Society in general, and particularly to the management of the Central School.

In addition to the advantages derived from the Central School in supporting and diffusing the National System at home, it had been instrumental, in several instances, in spreading it to foreign parts. An application had been received from the Earl of Guilford for the admission of two natives of the Ionian Isles, who might assist in modelling the schools about to be established there, under the authority of government. After acquiring a perfect knowledge of the system, these natives have returned to their own country. An attempt had been made to introduce the system at Nice: a native of that place had quitted the school in November last, having devoted half a year to a regular course of attendance. Application had also been received from M. Lovenshoild on the subject of education, in consequence of which he was recommended to send two persons for instruction to the Central School, and these persons are expected soon to arrive in this country for the purpose.

The Royal African Company had also requested instruction for a person, who might carry the system to the African settlements; and five persons had been sent to different parts of Africa, and New Zealand.

At the request of the Church Missionary Society, several of their missionaries were admitted; and two German missionaries were received in March last. Thus the system is gradually spreading itself throughout the world.

Adverting to the progress made within this kingdom, the Committee reported that the number of schools received into union since the last anniversary amounts to 228, and the total schools in union to 1467. The number of children in these schools is estimated at 200,000, being an increase of about 20,000 during the last year. It is to be observed, also, that there are many schools conducted upon the plan and principles of the Society, without being regularly united: and the children educated in them cannot be estimated at fewer than 50,000.

The Committee had endeavoured to calculate the number of scholars annually leaving the schools, competently instructed, and, without pretending to accuracy, estimated the number at 60,000, who are annually sent forth into society, with religious and moral knowledge, decent and orderly habits, and an attachment to the institutions of their country.

In some places, where there had been an impossibility of establishing separate schools for boys and girls, the Committee found that schools had been formed under an active female, for all girls, and for the boys under nine years of age; whilst a Sunday school, regularly kept by a master, received the boys of all ages: which plan had been attended with success.

In our foreign colonies the Committee reported that a large school was about to be formed at Quebec. At Bombay more than 7000*l.* had been contributed to the support of the National School established there, and two new schools had been formed in the neighbourhood. Schools had also been established for the instruction of native children in their own and in the English language, and in the moral precepts of the Scriptures: the experiment had been eminently successful.

The Committee having regard to the state of their funds, had thought it necessary to make very particular enquiries before they granted sums for the establishment of schools: after the most minute enquiry, they had dedicated the following

sums, viz. 250*l.* to Spitalfields, the estimated expence being 3,000*l.*; 150*l.* to Peel, in Lancashire; 125*l.* to Olney, Bucks; 125*l.* to Henfield, in Sussex; 100*l.* to Tiverton, Devonshire; 100*l.* to Holywell, Flintshire; 100*l.* to Chatteris, in the Isle of Ely; 100*l.* to Godstone, Surry; 100*l.* to Alford, Lincolnshire; other grants varying from 50*l.* to 5*l.* to various places: the whole number of grants in the year being fifty-two, and the sum expended being 2768*l.*

Though considerable additions had been made to the annual subscriptions, yet the Committee had to report that the amount did not cover the annual expenses, and the funds of the society after deducting all claims were only about 5000*l.* it was hoped that the annual subscriptions would be increased so as defray the current expences of the year. Though the Committee had not to congratulate the Society on funds accumulated, they might boast with justice of funds expended discreetly and carefully in furthering the purposes for which they were provided. They trusted that the impulse which had been given to the feelings of the public on the subject of National Education would not be suffered to languish, and that as growing experience in each succeeding year impressed on the friends of the cause a more firm and full conviction of the extensive good which is derived from it, corresponding exertions of benevolence would be made on the part of the public for its permanent support.

The Archbishop of Canterbury recommended the printing of the Report, observing that it was the eighth which had been made since the establishment was formed. As it differed but little from that of the preceding year, there were few points which required particular observation. With regard to the Central School, of which the number appeared much the same as last year, the great object should be to carry this most important part of the Society's operations to the highest degree of perfection. I mean, (said his Grace,) so far as perfection is attainable by human means. The surest way of effecting this, was a steady adherence to the original plan, and an extreme caution in admitting any alteration, the benefits of which had not been practically experienced. It was of vital importance to the Society that it should keep steady to its views. His Grace lamented that it had been found necessary to reduce the number of training masters from ten to six; they were persons from whom the greatest advantage was derived, but the state of the funds would not support the former number. When

this circumstance became known, he hoped it would awaken the public attention, and that the benevolent would not delay to remove an inconvenience so serious in its consequences.

The increase of the number of schools united was only two less than that of last year: a diminution might have been expected, the institution having made considerable advance, of course there was less to be done.

His Grace regretted that the annual subscriptions for the general support of the Society were not sufficient to defray the current expenses of the establishment at the Central School: to keep the institution in perfect security, and perfect strength, the income should at least equal the expenditure. His Grace hoped that the persons present, and all who should become acquainted with the operations of the Society, would warmly contribute to its support.

The Bishop of London seconded the resolution, and the report was ordered to be printed.

The Hon. Mr. Justice Park congratulated the Meeting on the very satisfactory report presented from the Committee, having known from personal observation, the great and highly meritorious attention paid by his Grace the Archbishop of Canterbury to the interests of the Institution, the assiduity of his attendance at their various meetings, and the zeal with which he forwarded every thing connected with this important work, he could not refuse himself the pleasure of proposing the thanks of the Meeting to their most Rev. President. The motion was instantly agreed to; and the Archbishop returned thanks for the manner in which the motion was received, and expressed his determination to persevere in the performance of his duty to the Institution, and to do every thing in his power to promote its benevolent designs.

George Gipps, Esq. M.P. moved the thanks of the Meeting to the General Committee: the motion having been seconded by the Archdeacon of Colchester, was unanimously agreed to, and the Bishop of Salisbury, in the name of the Committee, expressed their acknowledgments.

Lord Kenyon moved the thanks of the Meeting to the Ladies' Committee.

The Bishop of London moved the thanks of the Meeting to Joshua Watson, Esq. the Treasurer, who expressed his desire, by every means in his power, to contribute to the objects of the Society.

The Bishop of Ely moved the thanks of the Meeting to the Rev. T. T. Walsmsley,

the Secretary, for his long and meritorious services.

Mr. Walsmsley was impelled by motives of gratitude and zeal to continue his best exertions; gratitude to the most Reverend President and the Lord Bishop of London, for the kind favours he had received at their hands; and zeal for the cause, from a thorough conviction of its merits.

The Bishop of Exeter moved the thanks of the Meeting to the Rev. Dr. Bell, by whose talents, zeal, and assiduity, the Society was most deeply indebted. His Lordship was particularly pleased at the high approbation, and the liberal patronage that individual had received from his Grace the Archbishop of Canterbury, another venerable Prelate (his Lordship alluded to the Bishop Durham,) and his Majesty's Government.

Sir Robert Peel seconded the resolution, in an address of considerable length.

The other ordinary business of the Society was then disposed of, and the Meeting broke up.

OBITUARY.

The late Bishop of Peterborough.

THE Right Reverend John Parsons, Bishop of Peterborough, whose death we announced, page 265, was born at Oxford, July 6, 1761, and received the greater part of his early education at Magdalen College school.

He was admitted at Wadham College, June 26, 1777, and elected a scholar of that house June 30, 1780. Here he became B.A., and entered into holy orders. He was chosen a Fellow of Baliol College, November 29, 1785, and shortly after took the degree of M.A. In the spring of 1797, having been instituted to the College livings of All Saints, and St. Leonard's, in Colchester, he married, and undertook the personal care of his parishes. November 14, 1798, he was recalled to Oxford, by his election to the Mastership of Baliol; and in April, 1799, he proceeded to the degrees of B.D. and D.D. From December, 1807, till October, 1810, he held the Office of Vice Chancellor. February 5, 1810, he

was promoted to the Deanery of Bristol, vacant by the advancement of Dr. Sparke to the See of Ely. June 29, 1812, he was instituted to the Vicarage of Weare, in Somersetshire, a benefice in the gift of the Dean and Chapter, which he retained till his death, though he resigned his Deanery on being consecrated Bishop of Peterborough, December 12, 1813. To the honour of his patrons be it said, that both these dignities were conferred without any solicitation, or even expectation, on his part. In September, 1818, he was appointed one of the "*honorary Commissioners for inquiring into Cherities in England for the purposes of Education*," to the arduous duties of which office he devoted the last energies of his acute and vigorous mind. For scarcely had a short suspension of these duties enabled him to return from London to Oxford, when he sunk under an attack of irregular gout, and died March 12, 1819, in the 58th year of his age.

With these dates might have been interwoven a faithful delineation of the Bishop's character, that would have shewn him adorning every station in which he was placed. But such a delineation, however gratifying to ourselves and to our readers, would have ill agreed with the known sentiments of the deceased, who, actuated by higher motives than the desire of human praise, was wont to condemn, perhaps too fastidiously, the language of even posthumous panegyric.

Thus precluded from attempting a finished portrait of this eminent prelate, we shall not violate our respect for his memory by a slight and hasty sketch.

Without our aid, however, his name will be long dear to the Church of England and to the University of Oxford. Surrounded by rancorous enemies and lukewarm friends, they will daily feel the want of his vigilance, his wisdom, and his firmness, while the most strenuous

of their surviving defenders will be most forward to attest his merits and to deplore his loss.

Two only of his compositions have issued from the press, one a Fast Sermon, preached before the House of Commons, March 30, 1811, and distributed to the members alone; the other a Sermon preached before "the Society for the Propagation of the Gospel in Foreign Parts," February 20, 1818, and published with their annual account. Those who have perused these discourses will lament to learn that many others of equal excellence, and justly admired when they were delivered from the University pulpit, have been destroyed, in obedience to the Bishop's injunction.

THE following Letters have been forwarded to us from a friend at Quebec; they both appeared in December last, in the *Montreal Herald*; and the first was ushered in by the editor of that paper in the following terms:

"At the request of a particular friend, we publish this day, an extract from the report of the London Committee for the management of Missions, including some remarks on the state of these Missionaries, and on the diffusion of the Gospel in Canada. Religious discussions we do not consider as the most proper subjects for the columns of a newspaper; but the communication alluded to, contains such an accumulated mass of imputations against those 'to whom the charge of souls in this country are entrusted,' that we have given it a place, and leave it for other hands to refute or confirm the assertions contained in it. If true, it forms a matter of deep regret. If false, there can be no difficulty in showing the contrary. Be it remembered, however, that the circulation of these reports is extended over a great part of the world.

"COMMUNICATION.

"MR. GRAY.—Sir, Having by mere accident met with the following Missionary report, lately printed in England, I have taken the liberty of sending it to you, with an earnest desire that it may be inserted in the *Herald*, for the purpose of letting the people of this country know, what the

Methodists think of them. The report is as follows:—

"The Report of the Executive Committee for the Management of Missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others, and now carried on under the direction of the Methodist Conference.

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"Quebec, 30th Dec. 1818.

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of the British empire,) must be evident to every discerning mind. It is the hard lot of authority, (and were there no higher motives than the praise of man, it would be insupportable,) to sustain all the arduousness of duty, without the solace and encouragement of having it appreciated.—Men in station are doomed to see their legitimate influence taken out of their hands by the ambitions among the vulgar; to feel their usefulness destroyed by a busy industry which exerts itself to alienate from them the affections of the people; and to find themselves set up as a mark for wanton aspersions, thrown out *a l'ennui*, and with an air of merit, by those who seem to think that the ungenerous abuse of their freedom is that which constitutes its glory—and that the loud appeal to the worse side of human nature is the only security for maintaining the rights, and advancing the interests of the subject:—forgetful, apparently, that the religion which they profess has marked with strong and reiterated characters of condemnation, the disposition of such as 'despise power, and are not afraid to speak evil of dignities.' But let us enter '*in medias res*,'

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grey hairs, his constitution and early habits far from hardy, to decline encountering the fatigues, and submitting to the various roughnesses and inconveniences, incident to a journey through the ruder and remoter parts of these two provinces? Am I misinformed, when I hear that he has lately sent out instructions for establishing among us a branch of the Society for promoting Christian Knowledge? That these instructions have already begun to be carried into effect, with some earnest, and with every prospect of a more extended operation? That the inhabitants of Quebec, of every class, have manifested a laudable alacrity in the work? That he has made arrangements with his Majesty's Government, for sending out for the Protestants of Upper and Lower Canada, successive supplies of Bibles, Testaments, and Prayer-books, procured from the same Society, the first of which has arrived? That he is equally anxious to establish a branch of the National Society for the Education of the Poor, and is expected to bring out persons to the country qualified to conduct a school, upon their system, which will be opened, under the highest auspices, at Quebec? Or have these two societies obtained no footing in the provinces comprised within the neighboring Diocese of Nova Scotia? Are their reports now before me mere fabrications? Is it a false rumour which has reached me, that the missions of the Church of England in Nova Scotia have been all lately filled up in the most respectable manner, and may be considered upon the whole as flourishing? And, not to multiply instances, does this very province in the very parts which most require a fostering hand, afford no example of a Missionary of our own, who, bidding adieu to the noble family to which he belongs, and to all his earthly connections, has seated himself in the wilderness, devoted himself wholly and indefatigably to the cause of Religion, and trained others to the same work, who have received ordination from our Bishop, and are established in township missions?—Or who amused himself with inventing an account of a subscription set on foot in England by this person, (to which the Bishop and himself contributed 50*l.* each,) for building Churches in Canada, and of the positive application of the money thus raised?

"It happens that I have had access to the means of knowing that the exertions of our Diocesan to form missions in these provinces, and to obtain other advantages for religion, have far exceeded his success in these points; and yet, were all which he has been instrumental in doing within his wide and straggling jurisdiction, collected

under one view and exhibited in detail, it would not make a very contemptible figure. There is a marked difference between the case of establishing a Methodist Mission, and the case of establishing one of our own. Qualifications are insisted upon in one case, which are waved in the other; and, independently of this, it appears to me that while the Methodist missionary has every worldly inducement to his task, the son of the Church has every worldly discouragement. Let me not be misunderstood—I do not impute unworthy or even mixed motives to any individual—but I view the two parties as *men*; I place them upon a par as subjects for human motives to work upon, and then I say that while a Clergyman must leave his place in society, with various comforts and advantages to which he is accustomed, must forego the most feasible objects of ambition, and perhaps the fairest field of exercising his peculiar powers, by taking one of the North American country missions, a Methodist Preacher is by the same means, (in many cases) lifted into a comparative ease and distinction, clothed with a new importance, flattered with the sudden assumption of a mock-official tone and business-like flourish with which the policy of the Sect invests him; and, from the well-known nature of their system which addresses itself so much to the passions, and employs every alluring popular act, caressed and looked up to by a train of followers. But more than all, a warped and heated mind is almost inseparable from the Wesleyan doctrines: and that which is averred by the venerable Hooker, respecting the conduct of controversy among the proselytes of error, may well be applied generally to the propagation of their tenets: 'Most sure it is,' says this early champion of the Church of England, against the fanatical abettors of a foreign discipline: 'most sure it is, that when men's *affections* do frame their opinions, they are in defence of error more earnest a great deal, than, for the most part, sound believers in the maintenance of the truth.'

Far be it from me to deny, and God forbid that I should see with unconcern, the unprovided state of many inhabitants in these colonies, who are indeed 'as sheep having no shepherd.' But I beg leave to think it very questionable, whether the establishment of Methodical Missions among them is desirable. The inhabitants alluded to are without any lawful or learned ministry, without any persons who have proper powers to dispense the Sacraments, without any security against those fluctuations in faith and practice observable in all *Sects*, properly so called. Such is their

present situation. And such is still their situation when the Emissaries of the London Executive Committee, &c. go among them. That their spiritual condition is often *bettered* by the labours of an active Methodist preacher, I fully believe; but that any local advantages thus arising, can outweigh the general evils proceeding from the interference of the Methodists with the National Church, and their pre-occupation of the ground, where the demand would ultimately be met, (as it would in all cases) in the regular way, I disbelieve altogether. 'The fruits of unity,' says Lord Bacon, ('next unto the well pleasing of God, which is all in all,') are two; the one towards those that are without the Church, the other towards those that are within. For the former it is certain that heresies and schisms are, of all others the greatest scandal; yea, more than corruption of manners; for, as in the natural body, a wound, or solution of continuity, is worse than a corrupt humour, so in the spiritual; so that nothing doth so much keep men out of the Church, and drive them out of the Church, as breach of unity. As for the fruit towards those that are within, it is peace, which containeth infinite blessings; it establishes faith, it hideth charity; the outward peace of the Church distilleth into peace of conscience.' It is from our disunion and division, that the Romish cause (of which the persons with whom I am contending, so loudly and unguardedly exaggerate the advances) derives its greatest strength, and is furnished with a real and just objection against us; it is hence that the sceptical and the careless are confined in their habits of thinking and acting; it is hence that proceeds by far the greatest obstruction to the work of converting the Heathen. 'The danger which must arise,'—this passage is from the account of East India Missions of the Society for promoting Christian Knowledge,—'from any wild discordance of opinion among those who labour in this cause, and the sure impediment which will be created to the main design by intemperate and headlong zeal, will render it most

evident that a just and decided preference should be given to those who have the confidence of the civil rulers, the sanction of the spiritual pastors of the national establishment at home and abroad, and who prosecute their ministry in correspondence and connection with those fixed authorities.' But turning to a higher authority than those now cited, we find that we are to expect the state of things of which we complain. 'The time will come when they will not endure sound doctrine, but, after their own lusts they shall heap to themselves teachers, having itching ears.'

"I forbear from entering into the argument which is presented to us in that curious, and incomparable hard assertion, that in Montreal (where there are five Protestant places of worship,) the GOSPEL is not preached in any but in the Methodist Chapel. This imputation is perfectly understood, and affords a key to the whole statement. To those who wish to satisfy their minds upon this point, I seriously recommend the modern work of the Reverend Mr. Mant, entitled, 'An Appeal to the Gospel, or an Inquiry into the charge alledged by Methodists and others, that the Gospel is not preached by the National Clergy,' and preached at the Bampton Lecture in the University of Oxford, as well as in another recent publication, entitled 'Remarks upon Methodism.'

"I now close my own remarks, in the earnest hope that the subject will drop. I shall not be easily induced to appear again as a controversialist in the public journals.—But, mark me, I do not sleep. I will make great sacrifices for the sake of peace; but wherever I see the interests of that Church, of which I am an humble member, in any point seriously shaken, believing, as I do, that they are intimately bound up with the interests of our holy religion, I will call up all the strength that God has given me, and spend it in the cause.

"I am, &c.

"A WATCHMAN."

* 2 Tim. iii.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Robert James Carr, vicar of Brighthelm, to the prebendal stall of Hurstbourne and Burbage, in the cathedral church of Salisbury.

REMEMBRANCE, No. 6.

Rev. Arthur Edward Howman, vicar of Shiplake, appointed master of St. Nicholas's hospital, near Salisbury.

Rev. Henry Charles Morgan, M.A. to the rectory of Winstone, Gloucester-

shire; patron Sir Edwin Baynton Sandys, bart.

Rev. Francis Dyson, rector of South Tidworth, Hants, to be chaplain in ordinary to his Majesty.

Rev. Robert Roberts, M.A. vicar of Haverhill, Suffolk, to the rectory of Little Thurlow, in the same county; patron the rev. R. C. Barnard, of Withersfield.

Rev. R. Hewitt, M.A. vicar of Lever, in Lancashire, to the rectory of Westthorpe, Norfolk, vacant by the death of the rev. Charles Steggall, M.A.

Rev. John Hewlett, B.D. preacher at the Foundling Hospital, London, to the rectory of Hilgay, Norfolk, on the presentation of his Majesty; the said rectory being legally void, and come to the crown, by reason of simony.

Rev. Wm. Harby, B.D. fellow of Lincoln College, to the rectory of Leighs Magna, Essex; patrons, the rector and fellows of that society.

Rev. Dr. Gauntlett, warden of New College, and vicar of Portsea, appointed a prebend of St. Paul's cathedral.

Rev. Caleb Rockett, A.M. to the living of Weston Zoyland, with that of East Brent, Somerset.

Rev. Richard Henry Gretton, M.A. to the rectory of Nampwich; patron, Lord Crewe.

Rev. John Bishop, B.A. appointed a minor canon of Gloucester cathedral.

Rev. Henry Faulkner, B.A. to the rectory of North Biddle, Worcestershire; patron, Lord Somers.

Rev. William Greenlaw, A.M. appointed alternate preacher at Portman chapel, Baker-street, Portman Square.

Right hon. lord Bagot has appointed the rev. Richard Bathurst Greenlaw, B.A. to be his lordship's domestic chaplain.

Rev. Robert Clifton, A.M. chaplain to the dowager lady Monson has obtained a dispensation to hold the rectory of St. Nicholas, at Worcester, to which he was collated by the bishop of Worcester, together with the rectory of Matson, in the county of Gloucester.

The lord bishop of St. David's has been pleased to collate the rev. William Grey Hughes, of Newport, in the county of Pembroke, to the vicarage of Landysil, in the county of Cardigan, vacant by the death of the rev. Hector Bowen.

The rev. William Jones, perpetual curate of Honfynyw, was lately presented by William Lewis, esq. of Lanayron, to the perpetual curacies of Llanerchayron and Dihewyd, in the county of Cardigan, vacant by the death of the rev. John Lloyd.

The rev. Samuel Knight, vicar of Hail-

fax, has nominated the rev. John Fennell, curate of Christ church, Bradford, to the perpetual curacy of Cross Stone.

UNIVERSITY INTELLIGENCE.

OXFORD. — April 24. — Yesterday the rev. Richard Jenkins, fellow and tutor of Balliol College, was elected master of that society, *vice* the right rev. Dr. Parsons, bishop of Peterborough, deceased.—the rev. Charles Williams, fellow of New College, has been chosen fellow of Winchester College, in the room of the rev. David Williams, resigned.

On Wednesday last, the first day of Easter Term, the following degrees were conferred:—

BACHELORS OF CIVIL LAW. — John Brown, of Christ Church, esq. grand compounder; Edward Henry Dawkins, fellow of All Souls' College.

MASTERS OF ARTS. — Right hon. the earl of Clare, of Christ Church, Richard Potenger, of Pembroke College, esq. and rev. John Jones, of Trinity College, grand compounders; rev. Henry Bolton, and rev. William Weston Deacon, of Exeter College; the hon. George Welbore Agar Ellis, of Christ Church; rev. Charles Henry Hutton, fellow of Magdalen College; William Morgan, and Charles Miller Demys, of Magdalen College; the rev. Launcelot Bellas, taberdar of Queen's College.

In a full convocation, in the afternoon of the same day, the rev. William Wilson, M.A. fellow of Queen's College, presented by the rev. Septimus Collison, D.D. provost of the same college, was admitted senior proctor; and the rev. William Dodson, M.A. of St. John's College, presented by the rev. Michael Marlow, DD. president of the same college, was admitted junior proctor.—The rev. George Porter, and William Jackson, M.A. and chaplains of Queen's College, were admitted senior proctors; and the rev. John Williams, M.A. fellow of Exeter College, and the rev. John Radcliffe, M.A. vice principal of St. Mary Hall, were admitted junior proctors. Thursday, the rev. Benjamin Parsons Symons, fellow of Wadham College, and the rev. William Russel, fellow of Magdalen College, proctors of the last year were admitted bachelors in divinity.

May 1. On Thursday last, the rev. T. G. Roberts, M.A. the rev. J. Morrell, B.A. and Gilbert Henderson, B.A. of Brasenose College, were elected fellows of that society.

The first day of Easter Term, April 21, the rev. Richard Potenger, B.A. of Pem-

broke College, was admitted M.A. grand compounder; and John Brown Hawkins, of Exeter College was admitted Bachelor of Arts.—On Monday last, the rev. R. Jenkins, M.A. and master of Balliol College, was admitted Bachelor in Divinity.—On Tuesday last, the rev. Godfrey Faussett, M.A. of Magdalen College, was elected Canon Bampton's lecturer for the ensuing year.—Yesterday, the rev. Richard Jenkins, B.D. and master of Balliol College, was admitted Doctor in Divinity; and the rev. Edmund Goodenough, M.A. and student of Christ Church, was admitted B.D.

May 8. Yesterday Mr. Edward Richard Gardener was elected fellow, and Mr. George Fuller Thomas, of Christ Church, scholar, of Worcester College, on Dr. Clarke's Foundation.

We hear that the lord bishop of Gloucester intends holding an ordination at Gloucester on Sunday, June 6.

Thursday last, the following degrees were conferred: James Arthur Wilson, M.A. student of Christ Church, was admitted bachelor, and to practise in medicine.

MASTERS OF ARTS.—The rev. James Walker, chaplain of New College; rev. Edward Pope, scholar on Michel's Foundation, of Queen's College; rev. Edward Morgan Say, of St. Mary Hall; rev. James Riddell, of Balliol College.

BACHELORS OF ARTS.—Henry Boucher, of Wadham College; John Allen, of Christ Church; Charles Dethick Blyth, fellow of St. John's College; Henry Brandreth, of St. John's College; James Allgood, of St. Mary Hall; Edward Brown, of Magdalen Hall; John Hooker, and George Brodrick, of Oriel College.

May 15.—Monday last, Mr. Edward Wickham was admitted scholar of New College.—Messrs. William Bownas, John Cowherd, and Carlos C. Wheate, of Lincoln College, have been elected scholars of that society.

Tuesday last the following degrees were conferred:—

MASTERS OF ARTS.—Robert Fitzherbert Fuller, of Brasenose College; rev. David Young, of Balliol College.

BACHELORS OF ARTS.—John Strange Dandridge, scholar of Worcester College; George Ingram Fisher, and Benjamin Saunders Clarkson, of Worcester College; James Wentworth Fuller, of Oriel College.

Thursday last, the following degrees were conferred:—

MASTERS OF ARTS.—Rev. James Jolliffe, of Exeter College; rev. William Norris of Trinity College.

BACHELORS OF ARTS.—Samuel Davies, of St. Alban Hall; John Gooden, of Corpus

Christi College; Richard Harvey, fellow of St. John's College; Henry John Hopkins, of Magdalen Hall; John Jeane Coney, of Oriel College.

May 25.—Monday the five following gentlemen of Westminster College, were elected students of Christ Church; Mr. C. R. Pemberton, Mr. T. Littlehales, Mr. R. Briscoe, Mr. W. Gresley, and Mr. W. Archibald Home.

CAMBRIDGE.—April 30.—At a congregation on Friday last, a grace was passed in the senate, by a considerable majority for presenting petitions to the two houses of Parliament, against further concessions of political power to Roman Catholics.

The following gentlemen were on Friday last admitted to the undermentioned degrees:—

MASTERS OF ARTS.—Charles Bampfylde Daniel, and John Lucius Dampier, fellows of King's College; Charles Shaw Lefevre, esq. of Trinity College; Edward Jacob, and Thomas Smith Turnbull, fellows of Caius College.

BACHELORS OF ARTS.—Robert Sayer, of Trinity College; Henry Thorpe, of Christ's College; William Edward of St. John's College.

May 14.—Their Royal Highnesses the Duchess of Gloucester, and the Princess Sophia Matilda, having announced their intention of visiting the University at the ensuing commencement, it has been proposed, as a proper mark of respect to the daughter and niece of our venerable Sovereign, to invite them to a public breakfast to be given by the University in the gardens of Christ College. A grace passed the senate on Monday last, for carrying into effect the above proposition.

The following gentlemen were on Monday last admitted to the undermentioned degrees:—

DOCTOR IN DIVINITY.—The rev. John Banks Hollingworth, of St. Peter's College, rector of the united parishes of St. Margaret, Lothbury, and St. Christopher le Stocks, and minister of St. Botolph, Aldgate, London.

MASTER OF ARTS.—Owen Reynolds, of Jesus College.

BACHELORS OF ARTS.—William Mansfield Stone, William Blackstone Rennel, John Harding, George John Dupuis, John Abraham Roberts, Edward Wilkins, fellows of King's College; F. A. Jackson, of St. John's College; George Trulock, of Christ College; J. T. Bennett, of St. Peter's College.

The following noblemen and gentlemen were on Wednesday admitted to the undermentioned degrees:—

HONORARY MASTERS OF ARTS.—The marquis Graham, of Trinity College, eldest son of the duke of Montrose; lord John Thynne, of St. John's College, son of the marquis of Bath.

MASTERS OF ARTS.—George Sowerby, of Trinity College.

BACHELORS OF ARTS.—John Buckle Cremer, of St. John's College; H. S. Beresford, of Clare Hall.

May 21.—At the congregation on Wednesday last, the following degrees were conferred:—

HONORARY MASTER OF ARTS.—The earl of Brecknock, of Trinity College, son of the marquis of Camden.

MASTERS OF ARTS.—William Hall of Trinity College; John Addison Carr, of St. John's College.

BACHELOR OF ARTS.—James G. Murdoch of St. John's.

The examination for Tyrwhitt's Hebrew scholarship, commenced on Wednesday seennight; the candidates were, Mr. Skinner of Jesus College; Mr. Hindson of Trinity; Mr. Attwood, Mr. Prendergast, and Mr. Alt, of Pembroke Hall. They all acquitted themselves in a manner highly creditable, and obtained the approbation of the several learned examiners, viz. Dr. Lloyd, the Hebrew professor; Mr. Lee, the Arabic professor; Mr. Leeson, and Mr. Ward. The successful candidate was Mr. Alt, who was unanimously elected on Monday last, being the first scholar on the foundation.

The rev. Henry Wiles, M.A. fellow of Trinity College was on Friday 14th inst. nominated by the masters and fellows of that society to the perpetual curacy of St. Michael's, Cambridge, vacated by the death of the rev. John Shepard.

The rev. Joseph Kirkman Miller, M.A. fellow of Trinity College, was on the same day presented by the masters and fellows of that society, to the vicarage of Wakeringham, in Nottinghamshire, also vacated by the death of the rev. John Shepard.

BERKSHIRE.—The inhabitants of the parish of Beaconsfield have presented their late curate, the rev. Mr. Bradford, with a handsome piece of plate, bearing the following inscription.

“Presented, 1819, to the Rev. William Musgrave Bradford, A.M. by the principal inhabitants of the parish of Beaconsfield, Bucks, as a token of the high sense they entertain of his exemplary conduct during 14 years, as curate of that parish, and of their personal regard and esteem for him as a friend.

Married, at Kentbury, the rev. F. W. Fowler, to Miss Emily Hallet, daughter of W. Hallet, esq.

CAMBRIDGESHIRE.—Married, the rev. Win. Thorpe, vicar of Steelwork, to Elizabeth, youngest daughter of Thomas Smyth, esq. of East Dereham, in Norfolk.

Died, at Linton, the rev. E. Fisher, rector of Duxford, St. Peter's, Cambridge, aged 20.

Mr. J. Marshall, fifty years keeper of the library schools at Cambridge, aged 82.

CHESHIRE.—Birth, at Harley-hall, the lady of the rev. Egerton Warburton, of a son.

Died, at Nantwich, A. Clarkson, A.M. chaplain to the Duke of Leeds.

CUMBERLAND.—Died, at Carlisle, aged 76, Mrs. Paley, relict of the rev. Dr. Paley.

DEVONSHIRE.—Died, at Exeter, the rev. David Williams, late vicar of Whitechurch, and rector of Chumleigh and Eggesford.

At the rectory, Holsworthy, the rev. O. L. Meyrick.

The rev. Henry Brindley, vicar of Holcombe, Burnell.

The rev. R. Strode, of Newenham.

DORSETSHIRE.—Died, at Stoke Abbots, the rev. Maurice Uphell Hopkins, M.A. 37 years curate of that parish.

DURHAM.—Died, aged 86, the rev. Thomas Hayes, M.A. vicar of St. Oswald's, Durham, and one of the minor canons and precentor of that Cathedral. He had held the vicarage 54, and been minor canon 61 years.

ESSEX.—A most interesting scene presented itself at Chelmsford, on the late anniversary of the central schools in that town, highly gratifying to the friends of our venerable Church, and of the national system of education. About 250 children appeared at church, where a most excellent and impressive sermon was preached, the result of which was a liberal contribution to the funds of the schools. The children, after going through an examination as to their proficiency in learning, were entertained with a plentiful dinner.

Married, at Colchester, the rev. Frederic Corsellis, M.A. to Miss Harriet Garnons, of Colchester.

Died, at Dunmow, the rev. T. Butterfield, vicar of Norton, aged 63.

HAMPSHIRE.—Died, at Lacock, at an advanced age, the rev. Henry Brindley, vicar of Holcomb, Burnell, Devon, and rector of Calloes, Wilts. He was the benevolent institutor of an annual lecture on cruelty to the brute creation, and his strenuous exertions in the cause of huma-

nity were as universal as his liberality was extensive.

HERTFORDSHIRE.—Married, at St. Paul's, Warden, the rev. Charles Fox Waddington, to Arabella Eliza, eldest daughter of Robert Thornton Heysham, esq. of Stagenhoe Park.

HEREFORDSHIRE.—Died, at Hereford, in the 73th year of his age, the rev. Richard Underwood, rector of St. Nicholas, vicar of St. John the Baptist, and custos of the college of the vicar's choral.

KENT.—Married, on Thursday the 20th inst. at Stone, in the Isle of Oxney, Kent, by the rev. W. Dixon, the rev. Joseph Morris, M.A. and F.S.A. vicar of Peltham, Middlesex, to Margaret, eldest daughter of the late Joseph Hodges, esq. of Appledore, near Tenderton.

LANCASHIRE.—Birth, at Malpas, the lady of the rev. P. Egerton, of a daughter.

Died, at Wigan, the rev. Thomas Tate.

LEICESTERSHIRE.—Died, at Rothley, aged 61, the rev. Anlay Macaulay, M.A. vicar of that place.

MIDDLESEX.—Married, at Hadley, the rev. Edmund Harden, to Maria, daughter of the late J. C. Blanckenhagen, esq.

Died, in London, the rev. E. O. Smith, of Apsley House Beds, many years rector of Salford cum Holcut.

NOTTINGHAMSHIRE.—The first stone of the new church at Rugeley, has been laid. Viscountess Anson, at the earnest request of the committee, performed the ceremony. A numerous attendance of the neighbouring gentry took place, and the scene was witnessed by a large concourse of people.

NORTHAMPTONSHIRE.—Married, at Deventry, the rev. T. Barnaby, jun. M.A. of Mesterton, Leicestershire, to Sarah, youngest daughter of the late Andrew Meires, esq. of that place.

SHROPSHIRE.—Died, at Stapleton, the rev. Edward Powys, rector of that place.

SOMERSETSHIRE.—The acting justices in the Frome division, have lately been very much occupied in the laudable duty of an investigation of the weights and measures in that extensive hundred. Mr. Champneys, and the rev. Mr. Sainsbury, were on the bench four successive days, many hours each day. The number of deficient weights in the villages of Mells and Leigh alone, extended to 167. The magistrates not only enforced the statute against these fraudulent dealers, but expatiated most fully and feelingly on the enormity of the offence, particularly in four or five instances, where the culprits held the double characters of shopkeepers and *sectarian preachers!* Nearly one hundred

convictions have been ordered to be recorded.

Died, at Bath, the rev. Thomas How, rector of Huntspill.

The rev. Anthony Pyne, rector of Petney and Kingsweston.

At Bruton, the rev. R. Goldesborough, D.D. rector of Sanderton, Bucks.

At Over Stowey, the rev. W. Holland, M.A. aged 73, rector of Monkton Farley, Wilts, and vicar of Over Stowey. In the early part of his life, he was many years the much respected curate of St. Mary's, Reading.

At Saepton Mallet, the rev. Charles Brown.

SUFFOLK.—Married, the rev. H. W. Wilkinson, perpetual curate of St. Peter's, Sudbury, to Miss Walker, daughter of Edward Walker, esq. of Gestingthorpe-hall, Essex.

Died, in the 86th year, the rev. Durand Rhudde, D.D. rector of Brantham with Bergholt, and of Great Wenham, Suffolk, and chaplain in ordinary to his Majesty.

The rev. Charles Steggall, rector of Wyverstone and Westhorpe.

At Halesworth, the rev. Thomas Barker, curate of Gillingham and Rishangles.

SUSSEX.—Died, aged 69, the rev. T. Hudson, A.M. of St. John's College, Cambridge, chaplain to the Regent, prebendary of Chichester Cathedral, and vicar of Fittleworth, in the same diocese.

SURREY.—Died, at West Horsley, the rev. Weston Fullerton.

WILTSHIRE.—Died, at Salisbury, aged 77, the rev. Henry Rigby, formerly fellow of Wadham college, Oxford, vicar of Heckley, Essex, and of Wendy, in Cambridgeshire.

The rev. C. Tabourdin, rector of Stoke Charity.

Rev. A. Stomphansen.

YORKSHIRE.—Died, aged 90, the rev. J. Simpson, rector of Roos and Hilton, and vicar of Acklam.

WALES.

At a Meeting of the Clergy of that part of the Diocese of Landaff, situate in the County of Glamorgan, convened on the Occasion, and held at the Bear-Inn, in Cowbridge, on Tuesday, May 4, 1819,

The Rev. Dr. WILLIAMS in the chair, The following address was unanimously agreed to:—

To the right reverend HERBERT, Lord Bishop of Peterborough, late Lord Bishop of Landaff.

May it please your Lordship,

We, the Clergy of that part of the diocese of Landaff, situate in the county of Gla-

morgan, beg leave to return your Lordship our sincere thanks for the truly affectionate sentiments of regard and esteem, contained in your Lordship's late farewell address, and to assure your Lordship, we feel most sensibly the unqualified expressions of your approbation of our conduct during the period of your connexion with us. But while we beg your Lordship to accept our thanks, it is impossible for us not to entertain strong emotions of sorrow and regret, at the occasion which has drawn them forth; most truly and sincerely do we lament that we are thus early to be deprived of your Lordship's services, when the good effects of your regulations were felt and acknowledged throughout the whole diocese. We cannot but allow the wisdom and justice of the measures adopted by your Lordship, and although we have been called upon to make many sacrifices, we have cheerfully submitted to them; and in no instance have we ever suffered our private feelings to be put into competition with the public utility, being assured that by so doing we were consulting in the most effectual manner the general good of the diocese, and the best interests of the Established Church. Firmly attached to your Lordship's religious opinions, we have earnestly laboured to communicate them to all with whom we are concerned, being convinced that they are founded on the Gospel, consequently, the best calculated to promote both the temporal and eternal interests of those committed to our care. But although we sincerely deplore the event which has caused the separation between your Lordship and ourselves, yet, as it is an event which will be beneficial to your Lordship, our sorrow on our own account, must, on your Lordship's, give way to feelings of an opposite description; we are truly rejoiced at the occurrence of any change, which, like the present, promises so much additional hap-

piness to your Lordship; may these promises be realised to their fullest extent; may you long continue to enjoy the well-merited reward of your labours for the spiritual welfare of mankind; and if the reflection that you bear with you the esteem and good wishes of the Clergy, with whom you have been lately connected, be capable of affording your Lordship the slightest degree of satisfaction, be assured, my Lord, they will accompany you whithersoever you go.

Signed in the name, and at the request of the Clergy present,

WILLIAM WILLIAMS, *Chairman.*

MONMOUTH.—We have great pleasure in announcing, that a most essential service has been rendered to the populous town of Blaenavon, in the county of Monmouth, by the formation of a National School. The poor of that district are entirely indebted for this inestimable blessing to the extraordinary munificence of Miss Hopkins of that place, who has given 150*l.* per annum for ever, towards that establishment. In addition also to this act of liberality, she has given 50*l.* per annum to the vicar of Abergavenny and his successors, for preaching a weekly evening lecture in that town.

An official letter has been received by the secretary to the Cambrian Society, from the president of the Royal Society, of Antiquaries, at Paris, having for its object the establishment of a regular correspondence between the two societies, on subjects connected with the arts, sciences, and literature of ancient times, and we doubt not, that such correspondence when carried into effect, will contribute largely to their mutual advantage and amusement.

Married, on the 4th inst. at Amlwch, Anglesea, the rev. John Owen, perpetual curate of Bodewryd, to Hester, youngest daughter of Stephen Rooce, esq. of Bryntirion, Amlwch.

MONTHLY LIST OF PUBLICATIONS.

Lectures on the Church Catechism; to which is added, a concluding Chapter on Schism; with a prefatory Address to the Clergy. By the Rev. Charles Daubeney, Archdeacon of Sarum. 1*s* 6*d.*

Blood not required; or the Clergyman's private Appeal to the Understanding and Conscience of his Hearers, on the great Subjects of his Ministry; to which are added, some Forms of Prayer, chiefly designed for Family Worship. By Edward Thomas Vaughan, M.A. 8*vo.* 5*s.*

"The Necessity of Advancement in Christian Knowledge and Practice;" being the Substance of a plain Discourse to a Country Congregation, after the Confirmation held in the Diocese of London, in the Summer of 1818; intended for the Instruction of young Persons, and to guard them against some negligent Customs and Errors of the Times. By the Rev. Charles Crane, M.A. F.A.S. Rector of Stoketon, Warwickshire, and Curate of Hanwell, Middlesex. Second Edition. 6*d.*

"The Scriptural doctrine of Man's Salvation," as stated in a Sermon, published by the Bishop of Chester, defended from Aspersions, and shewn to be in perfect Unison with the Liturgy, Articles, and Homilies, a Reply to "a Letter to that Prelate from a Lay-member of the Church of England." By Clericus. 1s. 6d.

Strictures on a recent Publication, entitled the Church her own Enemy; to which are added, a Refutation of the Arguments contained in the Rev. Edward Cooper's Letter to the Author; and an admonitory Address to the Female Sex. By the Rev. Richard Lloyd, A.M. Vicar of St. Dunstan's in the West, London, and of Midhurst, Sussex. 8vo. 5s.

A second Letter, addressed to the Rev. William Marsh, Vicar of St. Peter's, Colchester, contrasting the Doctrines of the Church of England, from the Reformation to the present Time, with those Principles which have frequently, but improperly, been denominated Evangelical; and containing some further Remarks on the Subject of innocent Amusements. By the Rev. E. J. Burrow, M.A. Minister of Hampstead Chapel, and late Fellow of Magdalen College, Cambridge. 8vo. 4s.

Gravamina Ecclesiae: a Statement of the numerous and increasing Oppressions of the Church, comprising a Review of various Parliamentary Proceedings, connected with Ecclesiastical Concerns; being the Substance of a Speech addressed to the Clergy of the Diocese of Exeter, on Friday, March 19, 1819. By the Rev. Jonas Dennis, of Exeter College, Oxford, and Prebendary of Kerswell, Exeter. 2s. 6d.

Christian Missions an enlightened Species of Charity; or, a Vindication of the Policy and Expediency, as well as Benevolence of the Royal Letter, authorizing Subscriptions throughout the Kingdom, in Aid of the venerable Society for propagating the Gospel. Respectfully addressed to the Members of the Society, and to the Reverend the Clergy who are about to plead in its Cause. By the Rev. C. Wilks, A.M. Author of the Christian Essays, &c. 8vo. 2s. 6d.

Sermons preached in St. John's Chapel, Edinburgh, by Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal

Church, and formerly Student of Christ's Church, Oxford. 8vo. 12s.

A Dissertation upon the traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By Charles James Bloomfield, B.D. formerly Fellow of Trinity College, Cambridge. 8vo. 4s. 6d.

Select Scriptural Proofs of the Trinity; arranged in four Discourses, delivered in the Chapel of Trinity College, Dublin; to which are annexed, Notes and Illustrations. By the Very Rev. Richard Graves, D.D. M.R.I.A. Dean of Ardagh, and King's Professor of Divinity. 8vo. 7s.

Authentic Documents relative to the Predestination Controversy which took place among those who were imprisoned, for their Adherence to the Doctrines of the Reformation by Queen Mary. Published from a Manuscript in the Bodleian Library, with an Introduction by Robert Lawrence, LL.D. Canon of Christ Church, Regius Professor of Hebrew, &c. 8vo. 4s.

A Sermon at the Visitation of the Right Worshipful Charles Baillie, M.A. held at Thirsk, July 10, 1816, with copious Notes, in which is demonstrated, on the broadest and most fundamental Principles of the Christian Faith, that the full Power of remitting or retaining Sins, and of dispensing Absolution, is an essential Prerogative of the Christian Priesthood. By the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave. 8v. 3s.

The Sufferings of the Clergy Disclosed, in a Dialogue between a Rector and a Vicar. 8vo. 1s. 6d.

A Letter to the Rev. Prebendary Dennis. By Cornelius, or a Friend to "*Suaviter in modo, fortiter in re.*" 1s.

Remarks on the Pyramid of Cephrenes, lately opened by Mr. Belzoni. By George Stanley Faber, B.D. Rector of Long-Newton. 1s. 6d.

Lessons in Scripture Chronology, illustrated by a coloured Chronological Scale; to which are added, Questions on the Lessons to be used by Teachers in examining their Classes. By John Poole, M.A. late Fellow of Oriel College, Oxford, Rector of Emore and Swainswick, Somerset, Author of the Village School improved. 1s. 3d.

LITERARY INTELLIGENCE.

A compressed View of the religious Principles and Practices of the Age, or

a Trial of the chief Spirits that are in the World by the Standard of the Scriptures,

attempted in eight Sermons, preached before the University of Oxford, in the Year 1819, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By Hector Davies Morgan, M.A. of Trinity College, Minister of Castle Heddingham, Essex.

A Volume of Sermons, preached before the University of Oxford, on the three Creeds, the Trinity, and the Divinity of Christ, by Dr. Edward Nares.

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Letters from Palestine, descriptive of a Tour through Galilee and Judæa, with some Account of the Dead Sea, and of the present State of Jerusalem, illustrated with Plates.

The Wandering Jew, being an Account of the Manners and Customs of the most distinguished Nations, with Anecdotes of celebrated Men of different Periods from the last Destruction of the Temple of Jerusalem, in a Narrative supposed to have been written by that mysterious Character.

Geometrical Problems, deducible from the first six Books of Euclid's Elements, arranged and solved. With an Appendix, containing the Elements of Plane Trigonometry. By the Rev. M. Bland, Fellow of St. John's College, Cambridge.

A short Account of some of the principal Hospitals of France, Italy, Switzerland, and the Netherlands, with Remarks on the Climate and Diseases of those Countries, by H. W. Carter, M.D. one of Dr. Radcliffe's travelling Fellows, from the University of Oxford.

An Extension of Dr. Harrington's Theory and System of Chemistry.

An Essay on the Diagnosis, Morbid Anatomy, and Treatment of the Diseases of Children, by Dr. Marshall Hall.

A new Edition of Mr. Darcy Lever's young Sea Officer's Sheet Anchor, or Guide to Practical Seamanship, with considerable Improvements.

NOTICE TO CORRESPONDENTS.

It is with regret that we refuse to insert candid and liberal arguments of *An Arminian*. We have stated our sentiments upon the subject to which he refers; but have refrained from entering into the general discussion of it; the publication of his letter would involve us in a very unprofitable controversy.

The recommendation of *Candidus* cannot be attended to.

Philo Hebraios, D. R. Oxoniensis, Clericus Juvenis, A Lincolnshire Vicar, have been received, and are under consideration.